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THE STORY OF THE

Young People's Society of Christian Endeavor

FROM THE BEGINNING AND IN ALL LANDS

BY

REV. FRANCIS E. CLARK, D. D.

President of the United Society of Christian Endeavor

WITH INTRODUCTIONS BY

REV. RUSSELL H. CONWELL, REV. THEODORE L. CUYLER, REV. M. RHODES,
REV. DAVID J. BURRELL, REV. B. B. TYLER,
AND OTHERS

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GRATEFULLY DEDICATED

TO MY WIFE

THE FIRST FRIEND OF THE FIRST SOCIETY OF CHRISTIAN ENDEAVOR, AND MY CONSTANT AND DEVOTED HELPER IN ALL SUBSEQUENT ENDEAVORS IN MANY LANDS FOR CHRIST AND THE CHURCH.

A PRELIMINARY TALK WITH THE READER.

I DO not like the formality of a preface, which is too often the unopened receptacle for an author's hopes and fears and apologies for his literary offspring; so I will not dignify these few prefatory remarks with the name "preface," lest my readers should be tempted to skip them altogether. Moreover, a formal preface is very little needed in a book of this nature, which aims to be simply a plain, unvarnished tale of Christian Endeavor from its humble beginning fourteen years ago to the present time.

I need not rehearse the various motives which have combined to induce me to write this book. It is true, that many friends, by their urgent advice, have had not a little to do with my decision to undertake the task. My publishers, too, whom I am also glad to count among my friends—a classification which an author cannot always make—have also, by their urgency, led me to undertake and persevere in the undertaking; but, more than all, my own strong impression that it was time to write a history of the early days of Christian Endeavor led me to undertake the task.

Every year the traditions of these early days are growing more and more dim. Though only fourteen short years have passed, several minor questions in regard to the early days of the movement are already debated. The place and time of the formation of the first society in some of the States is even now in some cases an unsettled question. The longer any such attempt as this, to set forth a comprehensive history of Christian Endeavor, is delayed, the more of these mooted questions will arise.

In my own mind I had found that the memory of some facts connected with the early days of the first society were already growing dim until it was refreshed by consultation of reports and newspaper accounts and journals kept during those early days.

On some accounts it would seem more fitting and modest to put off writing the history of such a movement until it had larger time to make history; but in these pages I hope no word will be found that savors of boasting, as though Christian Endeavor was putting off the harness instead of putting it on.

While writing every page of the book I have realized that there is much yet for the Endeavor Society to learn, many unscaled heights for it to climb, much of devotion and consecration for it yet to attain, a larger and fuller knowledge of God's word and will for it to seek, while, at the same time, in writing every page I have had occasion

to acknowledge God's goodness and guiding hand in the wonderfully rapid growth and extension of Christian Endeavor principles into every land.

If it should still seem to some, as I must say it seemed to me when first confronted with the proposition to write this history, that it would be better to put it off for fifty or a hundred years, until a succeeding generation could weigh more impartially the substantial value of this new movement, I can only say that those who should write the history in the succeeding years would be further removed from the beginnings, and while they could weigh its value more impartially, perhaps, they could not so accurately tell the impulses and purposes which gave birth to the society, or so carefully follow the growth of the movement during its formative years. If the Christian Endeavor Society has the future before it which many of us hope and pray for, this history is but the first of a series, written by many hands perhaps, which will tell of its subsequent progress. But this volume may have its own value in being the story of an eye-witness of much that happened during the first decade and a half of Christian Endeavor. I have striven to be accurate in every detail, and, though doubtless minor inaccuracies will be found and corrections will be made in subsequent editions, yet at least it can be said that the utmost care has been taken to have every statement correct, and such that future writers may trust.

My one peculiar sorrow in writing these pages has been that so much must be left out which I should be glad to include; that the names of so many good friends who have been most active and efficient in promoting the advance of Christian Endeavor could not be recorded; that so many important services rendered could not be given even a line; that so many well-known faces must be omitted from the groups of Christian Endeavorers, and faces of those who have done quite as much, perhaps, for the cause as many of those who are here shown to the readers; but in a movement that counts its adherents by millions and whose centres of influence are found in every State and province, and every foreign land as well, such omissions are absolutely inevitable.

They do not tell by any means of my lack of appreciation of the workers, for some of the unrecorded ones are among the best exponents of Christian Endeavor, as well as among the dearest friends I have on earth. And now this volume is given to the world, trusting that it may show to the world something of the heroism of youth; something of the power of the simple gospel; something of the efficacy of covenant vows when taken upon the lips of generous, high-minded young men and women; something of the vigor and vitality of the religion of Jesus Christ as it appeals to the ingenuity and resourceful tact of consecrated young hearts.

F. E. C.

Hillcrest, Auburndale, Mass.

BAPTIST TEMPLE,

REV. RUSSELL H. CONWELL, PASTOR.

THE Christian Endeavor Society is the sail of a small church and the rudder of a large one. In a weak mission or in a feeble church such a society trains the unskilled laborers into efficient speakers and workers, and gives courage to those who hesitate to join the uncertain enterprise. But, in the large congregation, of which I may speak with a more valuable experience, the Christian Endeavor organizations are a necessity to spiritual growth or efficient work. The regular prayer-meetings and the stated public service, where thousands regularly attend, is no place to train the new convert, nor for the practical arrangement of Christian enterprises. Only a few can so speak as to be heard in such large gatherings, and they necessarily deliver addresses upon great principles. If every Christian in our week-day prayer-meetings, with the average attendance, were to speak for five minutes, it would take five days and nights of a continuous session. If we were to depend on the general prayer-meeting for training in prayer or exhortation, or if we were to act only on the suggestions Christians make there, we would be much weaker than a small church; but the Christian Endeavor societies, multiplying as the need presses, divide the masses into sections, which are small enough and large enough to worship and work effectively. They keep up the working forces in discipline and zeal, and they develop individually the genius and enthusiam of hundreds who would otherwise be lost in the monotonous crowd. He was indeed an apostle who obeyed the call of God and went bravely forward in organizing the Christian Endeavor societies for enormous development of Christian power, and for the most practical Christian union of the churches.

Russell H. Conwell

PHILADELPHIA.

LAFAYETTE AVENUE PRESBYTERIAN CHURCH,

REV. THEODORE L. CUYLER, D. D., PASTOR.

I AM delighted to hear, my dear Brother Clark, that you are preparing the history of the Christian Endeavor Society. The men who make history are the best men to write it. To you and to our friend, Sir George Williams, of London, God has vouchsafed the peculiar honor and privilege of founding great organizations, and also the joy of seeing them spread over the whole Christian world. Both go to the root of things—the salvation, education, and development of the young.

During the dozen years of my Brooklyn pastorate, before the inauguration of your first Christian Endeavor Society at Portland, I had been witnessing the immense power and indispensableness of a Young People's Association in my own church. It was and is just as important a part of the church's spiritual machinery as the Sabbath-school. Your Christian Endeavor societies occupy precisely that same place in every church that is wise enough to introduce them, and has grace enough to conduct them. A church that does not rear its youth for Jesus Christ, has no future in this world; it is dying at the top, and sapless at the roots. The Master has no place for such cumberers of His ground.

My chief solicitude for the Christian Endeavor societies is that they be kept strongly and tightly to their cardinal purpose, viz., the conversion and training of souls for the Master; aggressive work for Him can alone keep the organization sweet, hale, and spiritually athletic. The social must be only a road to the spiritual. All roads must lead to Christ. Then, we of the various denominations can go singing and shouting along the road, "One in our Master, and all we be brethren."

Your admirable movement has already survived the peril of being a "novelty." There is a cemetery for religious and benevolent enterprises just at that point where novelty dies out, and plenty of them have had Christian burial in that "Potter's field." By God's good guidance and rich blessing the Christian Endeavorers have left that fatal spot far behind, and are marching on two million strong. May your societies live on, even if you don't, to march into the millennial morning with colors flying and the dear name of the Crucified on every ensign.

BROOKLYN, N. Y.

FIRST CHURCH OF THE DISCIPLES OF CHRIST.

REV. B. B. TYLER. D. D.. PASTOR.

THAT the Christian Endeavor movement is a child of Providence but few, if any, who understand its spirit, methods, aims, and results will deny or even question. There is no such aid to the pastor in his arduous and multiform work—especially in large cities—as a well organized Society of Christian Endeavor. It may fittingly be characterized among human agencies as his cunning and strong right hand. To the wide-awake, consecrated pastor this unique organization has come to be an essential factor in the promotion of spiritual life and in the prosecution of aggressive evangelistic efforts.

The Pledge requires daily reading of the Bible and prayer. This covenant kept makes spiritually-minded young people. The keeping of this part of the Pledge helps the members of a Society of Christian Endeavor not only to do whatever the Lord Jesus would like to have them do, but to be whatever He would like to have them be. The Church also, according to the Pledge, is to be supported in every way, but especially by attendance on the regular Lord's Day and mid-week services. But the daily devotional exercises to which Christian Endeavorers are pledged unfit them for the silent attendance on the mid-week prayer and conference-meeting, and when they participate their participations must of necessity be bright, pointed, practical, spiritual, helpful.

To obtain, however, the largest and most satisfactory results, the pastor must be in genuine sympathy with his young people in their desire to be and to do whatever the Lord Jesus would like to have them be and do. For myself, I would be at a loss as to how to proceed with my work without the hearty co-operation of the intelligent and spiritually-minded young people in my Society of Christian Endeavor.

B. B. Tyler

NEW YORK CITY.

ST. MARK'S EVANGELICAL LUTHERAN CHURCH,

REV. M. RHODES, PASTOR.

GOD'S method in the development and advancement of His kingdom is often singular. Where we can note the beginnings, how small they often are. "The kingdom of God cometh not with observation." The Divine method, so far as it takes on any material form, is always lowly, in contrast with the pretense and display of all individual or organized apparition. There is no flourish of trumpets, no glitter of shields, no waving of banners. It was so at Advent, so at Pentecost, so at the Reformation, so at the birth of the Young People's Society Christian Endeavor.

There was a great, noble, but idle multitude to be inspired and equipped for God. It was more than any ordinary undertaking. The instrumentality seemed limited, but through God it became adequate; and now, after less than a decade and a half of years, we look back to exclaim, "What hath God wrought!"

I have been especially pleased to note the efficiency of the movement in the development of the young people. How it has promoted the apostolic injunction, "Neglect not the gift that is in thee." What a noble company of lay-workers it is training for the great demands of the twentieth century! There will be abler ministers of the Word for it. There will be better informed and more interested men and women in missionary enterprise. There will be a purer, stronger citizenship in every way. The movement is making the Church more and more the busy, fruitful vineyard of the Lord.

Anything that will rightly serve to interpret to the largest number, the spirit, methods, and purpose of this society cannot be other than a blessing to the Church and the world.

I sincerely pray that it may move on in its noble work until the vision of the Seer shall become the supreme fact of the ages, when our eyes shall look upon "that great city, the holy Jerusalem, descending out of Heaven from God, having the glory of God; her light like unto a stone most precious, even like a jasper stone, clear as crystal."

M. Rhodes

ST. LOUIS, MO.

MARBLE COLLEGIATE REFORMED CHURCH,

REV. DAVID JAMES BURRELL, D. D., PASTOR.

A BOOK on the Endeavor movement is demanded; and who but Dr. Francis E. Clark shall write it? To him belongs the honor of launching the ship, and, still further, of standing by her tiller until now. Tell us, good skipper, of the voyage.

The coming historian will characterize the nineteenth century as *The Age of New Forces.* He will make mention of steam and electricity, and of their wonderful application and adjustments in the industrial world. He will have something to say about dynamite and of the part it played in enforcing peace. But he will dwell with vastly greater emphasis on certain new forces and new adjustments of religious things; such as the Sunday-School, the Missionary Propaganda, the Temperance Reform, Women's Work, and the Endeavor Movement. Nor is the last the least. It stands for the transfusion of youthful blood; it means the mobilization of the Christian Army; it marks an awakening as distinct as the Crusades and immensely more momentous. Millions of young people training for service; what does that mean? The future will tell. But the Church can never more be what it used to be; rather, a labor guild, a hive of industry, a living organism of wheels within wheels, each in place, and the Spirit directing the whole. This is the shibboleth of the future, "All at it, always at it, altogether at it."

David James Burrell

NEW YORK CITY.

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CHAPTER I.

ENDEAVORERS BEFORE THE ENDEAVOR SOCIETY.

Who Was the Original Endeavorer?—Early Young People's Prayer-Meetings—The Ore in the Mountain—Cotton Mather's Proposals—An Early Consecration Meeting—Two Hours and Two Prayers—Young People Should be Seen and Not Heard—From an Old Record Book—Some Spartan Bands—The Amusement Idea—The Succulent Oyster, a Gastronomic Plummet.

IT must not be supposed that there were no Endeavorers before the first Endeavor Society was formed. By Endeavorers, I do not mean simply Christian workers, zealous and faithful, for of these from the time when our Lord ascended up into the heavens there has been a constantly increasing host. But I mean young people and others who were not only imbued with the spirit of Christian Endeavor, but who believed in its principles, though they had not been formulated or the constitution of the society written out.

If we were in any danger of forgetting this fact we are constantly reminded of it on public platforms and from private letters. Nearly all the saintly characters of the Bible from Adam down have been quoted as the "original Endeavorer," while every now and then some one claims for himself the distinction of having been the first Christian Endeavorer when, as a boy, he made some good resolve to serve the Lord and confess Him before men.

The fact seems to be that a multitude of Christian people all over the world, but more particularly in America, have been imbued with the spirit of this idea before it was formulated. Ten thousand pastors were eagerly desiring some method better than they had known before of reaching and training their young people for Christ's service.

Tens of thousands of young people gathered every week in prayer-meetings whose lack of vitality and frequent long periods of lethargy were a constant surprise and mortification to the faithful few, who concluded, at last, in many cases that there was something incongruous between a hearty, joyous Christian life and the average young person, and that a prayer-meeting was not adapted to his nature.

But the most remarkable example of Endeavorers before the Endeavor Society is found in a short-lived movement which began nearly two centuries ago in the churches of Massachusetts.

usually were, undoubtedly prepared the way for the Christian Endeavor movement.

In many churches was a little Spartan band of devoted young people who, as best they could, let their light shine before men, and when the simple and efficient methods of the Endeavor Society were proposed, they were all ready to accept them and to pour the accumulated strength of years of service into this new channel.

In many churches, too, conspicuously in the Lafayette Avenue Church of Brooklyn, of which the honored Dr. Cuyler was pastor, were strong and vigorous young people's associations, which, though they did not have the distinguishing characteristics of the Christian Endeavor Society of to-day, nevertheless accustomed the mind of the Christian public to the idea of organized activity among the young people of the churches.

DR. CUYLER.

Too many of these associations, however (I am not speaking of the one in the Lafayette Avenue Church), exalted some phase of the entertainment idea. They were musical societies, or debating societies, or societies for literary culture and mutual improvement, and the religious idea, as represented in the prayer-meeting, often had rather an inconspicuous place.

In short, the distinctively religious thought was subordinated to the amusement idea, without which it was supposed to be impossible to draw young people into the church.

At a meeting of ministers held in Boston shortly before the Endeavor Society was begun, the perennial subject was discussed, "How can we win our young people to Christ?"

The frequency with which this theme occurred for many years in ministerial conferences shows the longing desire on the part of a multitude of ministers for a practical solution of this question of questions, the problem of Christian nurture.

At this particular meeting of which I am speaking, one young minister arose and with an air of assurance and complete conviction, exclaimed: "Brethren, I have solved the difficulty. I have learned how to win my young people, and I have accomplished it with the aid of the succulent oyster. I called the boys

CHAPTER II.

THE CRADLE OF THE CHRISTIAN ENDEAVOR MOVEMENT.

The Streets of Gloucester—The Cradle of Christian Endeavor—How Williston Got Its Name—A Pun and What Came of It—The Pastor's Class a Forerunner of the Endeavor Society—The Sunday-School Prayer-Meeting—The Mizpah Circle—A Revival and Its Consequences—The Week of Prayer and the Endeavor Society—Some Serious Questions—How They Were Answered.

THE birthplace of any movement or of any man that has been conspicuously used of Providence is always of interest. A small fortune would be paid for the rough pine cradle in which Abraham Lincoln was rocked. The streets of Gloucester are forever hallowed, in the imagination of the Christian world, because out of them Robert Raikes gathered the living material for the first modern Sunday-school; and an interest which would not otherwise attach to the Williston Church in Portland, Me., gathers around it because here, in the Providence of God, the first Society of Christian Endeavor was started.

WILLISTON CHAPEL.

This church was admirably suited to the purpose for which God designed it. It was a young church; only eight years from its organization when the first Endeavor Society was begun. It was composed very largely of young people, and those whose gray hairs showed that they could no longer claim this title were young in heart and in Christian enthusiasm and enterprise.

It was founded in 1883 as an offshoot of State Street Church, whose members for a long time had maintained a Sunday-school in a neglected part of the city.

After a number of years a chapel was built to accommodate this Sunday-

Topics related to the Christian life were studied. *Pilgrim's Progress* was read through by the pastor and his class together. The church creed simplified and brought down to the understanding of the young converts occupied the class for one year, and from this class many graduated into the church each year who were all ready, when the first Endeavor Society was started, to form the nucleus of a strong and enduring organization.

Much help, too, was found in a series of Sunday-school prayer-meetings, held immediately after the Sunday-school session, for a few weeks following the Week of Prayer. In these evangelistic services many young people were led to commit themselves to Christ.

THE MIZPAH CIRCLE (OLDER SECTION).

Another forerunner of the Endeavor Society was the "Mizpah Mission Circle," a company of girls and boys which met every week at the pastor's house, under the care of Mrs. Clark, to talk about mission subjects, to pray for the extension of the kingdom, and to sew and work in various ways for the mission cause.

Almost all the girls and boys of this mission circle became members of the first Endeavor Society.

It is very pleasant in these days of missionary enthusiasm to remember that one of the elements which made possible the first Endeavor Society was a mission circle, and a mission circle which bore the name of the benediction with which hundreds of thousands of Christian Endeavorers every week close their meeting: "The Lord watch between me and thee when we are absent one from another."

Late in the year 1880 an unusual interest began to manifest itself among the young people of Williston Church. The young people's prayer-meeting, which had enjoyed rather a spasmodic life, was more largely attended, and some voices were heard in it beyond the regulation three or four. This interest was deepened and quickened by the meetings of the Week of Prayer, which was always observed in that church with much earnestness and deep devotion.

MRS. F. E. CLARK.

CHAPTER III.

THE BIRTHDAY OF THE SOCIETY.

February 2, 1881—A Northern Winter Scene—Savory Odors—A Pastor's Fears—The First Constitution—An Underscored Paragraph—Then and Now—The Persistence of the Original Type—No Mincing of Words—The Original Strenuousness of the Pledge—A Deathly Stillness—Not Many Mighty—No Prigs.

THE second day of February, 1881, proved to be one of the most bitterly cold days in the calendar of the year, and Maine knows something about cold weather every year, as my readers who have the good fortune to live in the Pine Tree State can testify. Snow covered the ground and the housetops, and glittering icicles like stalagmites of diamonds hung on the eaves.

The crisp snow creaked under the runners of the flying sleighs, and the coasting and skating were excellent. But, in spite of these out-door attractions of a Northern winter, the young people of whom I have before spoken accepted the invitation of their pastor and his wife to come to the parsonage.

Various savory odors from the kitchen were wafted upwards to the pastor's study throughout the morning of that day, for the Mizpah Circle were coming to tea, and the pastor's wife desired to treat them with due hospitality.

In the afternoon some forty girls and boys, with a few young ladies, gathered for the usual meeting of the Mizpah Circle, and, after tea, were joined by their older brothers and sisters. Conspicuous among the older ones were Mr. W. H. Pennell and his fine Sunday-school class of young men. After a little general conversation as to the importance of starting right, of working for the church, and of showing one's colors for Christ on all occasions, the pastor, with a good deal of hesitation, produced a constitution whose germs had lain in his mind for a long while, but which he had written out for the first time that day.

He was afraid that its strenuous pledge would not commend itself to the young people; that they would be afraid of its strictly religious character; that they would not find enough of the oyster supper and pink tea element in it to win their approval; but, ever since, his weak faith and lack of knowledge of young hearts has been rebuked by their acceptance of this constitution and by the loyal adhesion to it of millions of like-minded youth.

It was proposed in this document, which the minister that evening brought

THE BIRTHPLACE OF THE YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

THE PARLOR IN WHICH THE SOCIETY WAS FORMED.

Name. This Society shall be called the Williston Young Peoples Society of Christian Endeavor

Object. Its object shall be to promote an earnest Christian life among its members, to increase their mutual acquaintance, and to make them more useful in the service of God.

Membership. The members of this society shall consist of all young people who sincerely desire to accomplish the results above specified. They shall become members upon being ~~the~~ elected by the society and by signing their names on this book.

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Officers — The Officers of this Society shall be a President Vice President & Secretary ~~Treasurer~~
There shall also be a Prayermeeting Committee of three A Social Committee of three and a Lookout-Committee of five

Duties of Officers
The duties of the President Vice President & Secretary shall be those that usually fall to those Officers
The Prayermeeting Committee shall have in charge the Friday evening prayermeeting; shall see that a topic is assigned & a leader provided for each meeting.

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The Prayermeeting

It is expected that all the members of the Society will be present at every meeting unless detained by some absolute necessity & that each one will take some part however slight in every meeting. The meetings will be held just one hour and, at their close, some time may be taken for introductions & social intercourse if desired

Once each month an experience meeting shall be held at which each member shall speak concerning his or her progress in the Christian life for the past month. If any one chooses he can express his feelings by an appropriate line of Scripture. It is expected that if any one is obliged to be absent at this monthly meeting he will send the reason of his absence by some one who attends

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Social Committee

It shall be the duty of the Social Committee to provide for the mutual acquaintance of the members by occasional Sociables for which any entertainment that may be deemed best may be provided.

Look out Committee

It shall be the duty of the Look out Committee to bring new members into the Society, to introduce them to the work & to affectionately look after & reclaim any that seem to be indifferent to their duties.

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Meetings & Elections

~~All meeting~~ ~~Friday Evening~~ Business meetings can be held at the close of the Friday evening meeting or at ~~Quarterly~~ any other time in accordance with the call of the President. An election of Officers & Committees shall be held once in six months. Names may ~~Miscellaneous~~ be proposed by a nominating committee appointed by the President.

Miscellaneous

Any other committees may be added and duties assumed by this Society which may in the future seem best. This Constitution can be amended by a two thirds vote of the society.

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A GROUP OF CHARTER MEMBERS (WILLISTON SOCIETY).

1. Rev. F. E. Clark.
2. Mrs. F. E. Clark.
3. Granville Staples.
4. William H. Pennell.
5. Miss Florence Safford, now Mrs. Geo. G. Austin.
6. Miss Jennie L. Sampson, now Mrs. Charles Tolman.
7. Carrie M. Knight, now Mrs. Wm. T. Musans.
8. Miss Inez Tilton.
9. Miss Eliza Kenworthy.
10. Marietta Robinson.
11. Geo. P. Morris.
12. Miss Alice M. Carter, now Mrs. Geo. T. Patterson.
13. Miss Rose M. Sayward.
14. Edward L. Sayward.
15. Miss Carrie Jackson Cousins.
16. Miss Millie E. Libby, now Mrs. E. Lean.
17. Miss Helen A. Sampson, now Mrs. Helen Samp. Leavitt.
18. Edmund T. Garland.
19. Miss Bessie Dunning.
20. Miss Annie L. Dodge (1881).
21. Miss Nellie N. Jordan, now Mrs. Charles A. Plummer.
22. Geo. A. Libby.
23. Clarence A. Hight.
24. Miss Anna M. Garland.
25. Miss Maud Burrows, now Mrs. J. L. Barker.
26. Miss Annie L. Dodge, now Mrs. E. Garland (1895).
27. Edmund T. Garland (1895).
28. Miss Annie P. Merrill, now Mrs. McCullough.

Names of Members

Active Members

1. Wm. H. Pennell
2. Chas. S Thorndike
3. Edw. L. Sayward.
4. John G. B. Swasey.
5. W. W. Dearborn.
6. B. H. Farnsworth
7. Geo. L. Osgood.
8. C. B. Snyder.
9. Henry B. Pennell
10. Charles F. Johnson
11. Isa Pennell
12. Lora Rand
13. Gracie Burrowes
14. Anna M Garland
15. Annie P. Merrill
16. Carrie B Howes
17. Alice Carter
18. Carrie J Cousins
19. Charles H. Isaac
20. Frank E Bibber.

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SOME EARLY MEMBERS OF THE WILLISTON SOCIETY.

1. Mrs. Alice Pote Davis.
2. Samuel C. Gould.
3. Charles Wyer.
4. Mrs. Nannie B. Pennell.
5. Geo. E. Goodwin.
6. Harris Barnes.
7. Abbie Bennett.
8. Maria Kenworthy.
9. Frank W. Jewett.
10. Mrs. Josie P. Scolfield.
11. Charles Hanson.
12. Miss Nellie Wilcox.
13. Addie Wyer.
14. Carrie Armstrong.
15. Mrs. Hattie Jordan Sayward.
16. Fred. Lord.
17. Agnes A. Sluth.

Active Members

21. Helen A. Sampson.
22. Alma G. Bennett.
23. Florence M. Safford.
24. Lillian Armsbey
25. Millie E. Libby.
26. Manilla Robinson.
27. Eloise Pragdon.
28. Inez G. Tilton.
29. Will. J. Knight.
30. Clarence A. Hight.
31. Edmund T. Garland.
32. Bessie E. Pine.
33. Connie E. Johnson.
34. Annie L. Dodge.
35. Bessie A. Rand.
36. Bessie Dunning
37. Eliza A. Kenworthy
38. Clara V. Sprague.
39. Josie A. Hutchins.
40. Nellie N. Jordan.
41. Amelia Kenworthy.
42. Fred Waterman
43. Henry. Fabyan

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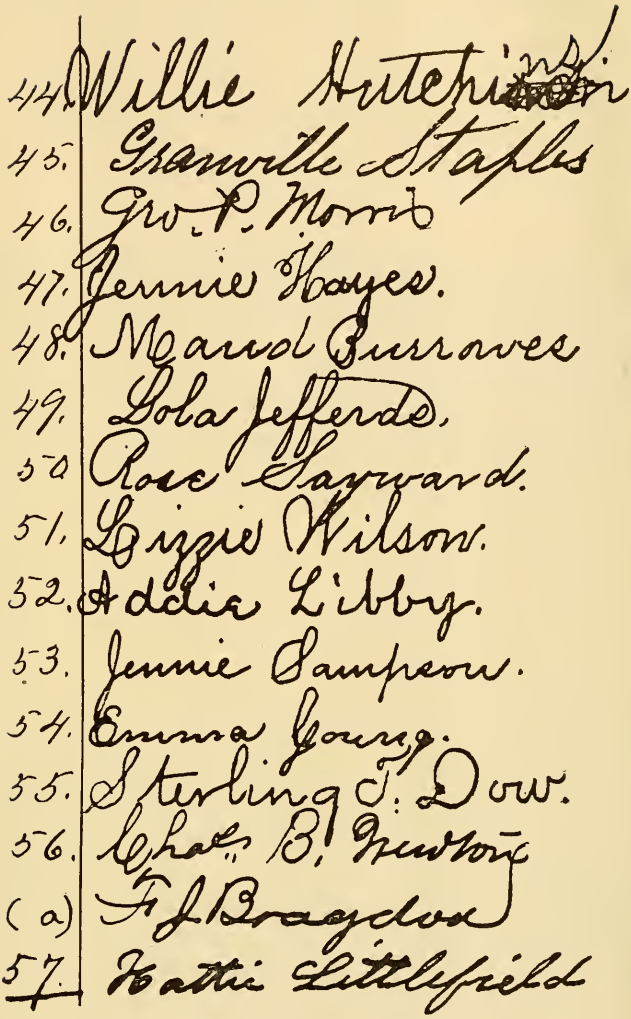

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1895, was an occasion of peculiar interest to all its members. The society, vigorous and flourishing as ever, doing a better work, according to its pastor's testimony, than ever before within his knowledge, received hearty messages and affectionate greetings from many of its earliest and long absent members.

Some of these members belong to the special roll of honor whose autograph signatures are here given, and some joined the society shortly afterward. We must make room in this chapter for a few extracts from these delightful letters which tell of the faithfulness and constancy and joyous devotion of these early members.

Miss Henrietta H. Stanwood, one of the earliest members, who was afterward

The so-called young people's prayer-meeting was scarcely more attractive. The attendance was still smaller, and, though the average age was somewhat younger than in the other prayer-meeting of the church, yet it required a great stretch of courtesy and an extensive winking at gray hairs and wrinkles to consider the majority of those present any longer young people, except by brevet.

The only warm spot in the room was often found in the air-tight stove.

One of the more elderly young men usually occupied the chair. By no

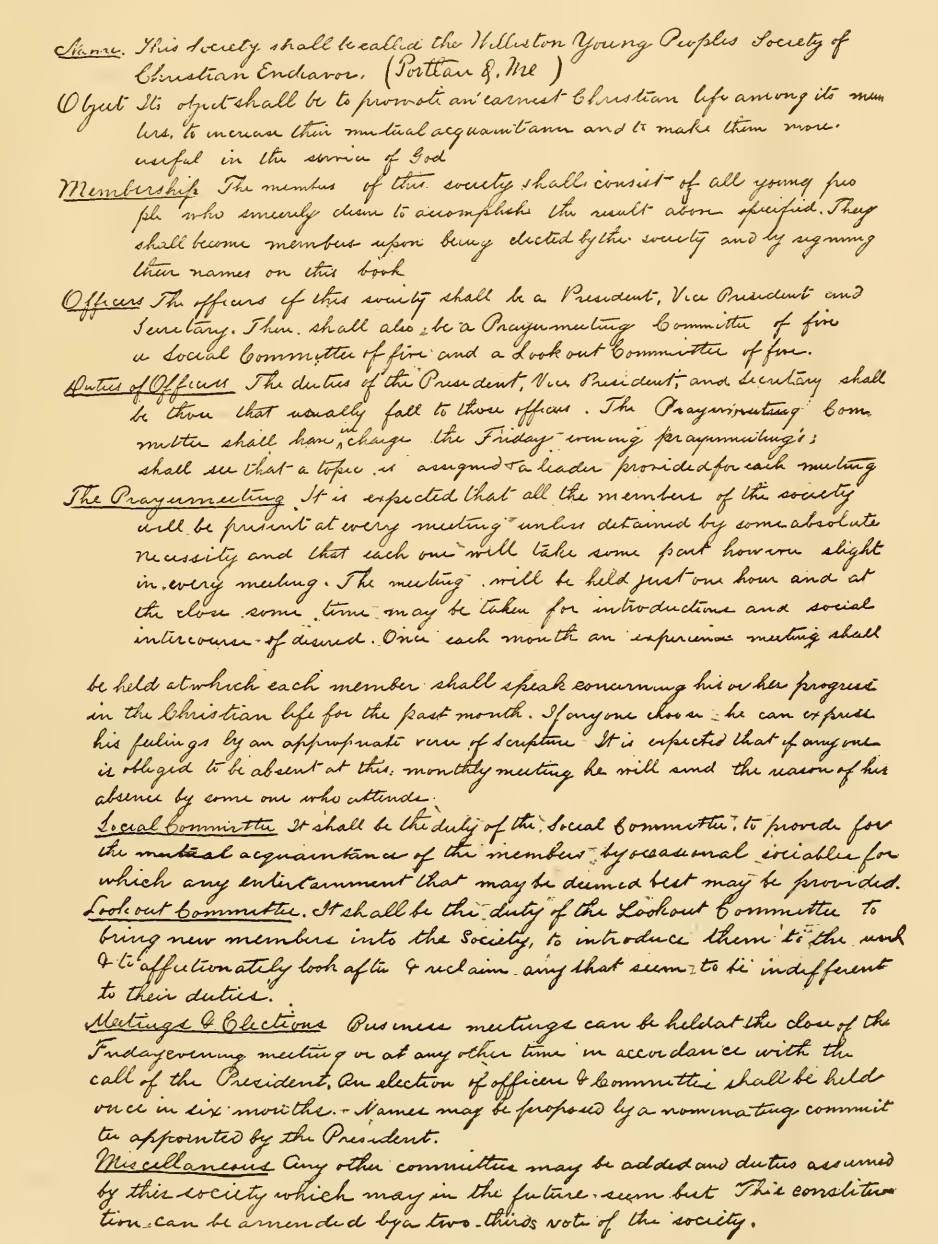
THE CHAPEL OF WILLISTON CHURCH WHERE THE FIRST CHRISTIAN ENDEAVOR MEETING WAS HELD.

possibility was it a young woman, and there were many most excruciating pauses which could only be filled up by a frequent resort to the over-worked hymn book.

I am far from saying that all young people's meetings, or all church prayer-meetings, are accurately described in the foregoing paragraphs; but, without hesitation, I can call a multitude of my readers to witness that a great many meetings could thus be described without a particle of exaggeration.

Very evidently there was a fault somewhere, and I do not hesitate to say that

time the society had no influential friends in any part of the world; no extraneous influences gave it prestige and currency. It spread simply because



Name. This Society shall be called the Williston Young Peoples Society of Christian Endeavor. (Portland, Me.)

Object. Its object shall be to promote an earnest Christian life among its members, to increase their mutual acquaintance and to make them more useful in the service of God.

Membership. The members of this society shall consist of all young people who sincerely desire to accomplish the result above specified. They shall become members upon being elected by the society and by signing their names on this book.

Officers. The officers of this society shall be a President, Vice President and Secretary. There shall also be a Prayermeeting Committee of five a Social Committee of five and a Lookout Committee of five.

Duties of Officers. The duties of the President, Vice President, and Secretary shall be those that usually fall to those offices. The Prayermeeting Committee shall have charge the Friday evening prayermeetings; shall see that a topic is assigned to a leader provided for each meeting.

The Prayermeeting. It is expected that all the members of the society will be present at every meeting unless detained by some absolute necessity and that each one will take some part however slight in every meeting. The meeting will be held just one hour and at the close some time may be taken for introductions and social intercourse of friends. Once each month an experience meeting shall be held at which each member shall speak concerning his or her progress in the Christian life for the past month. If any one chooses he can express his feelings by an appropriate verse of Scripture. It is expected that if any one is obliged to be absent at this monthly meeting he will send the reason of his absence by some one who attends.

Social Committee. It shall be the duty of the Social Committee to provide for the mutual acquaintance of the members by occasional sociables for which any entertainment that may be deemed best may be provided.

Lookout Committee. It shall be the duty of the Lookout Committee to bring new members into the Society, to introduce them to the work & to affectionately look after & reclaim any that seem to be indifferent to their duties.

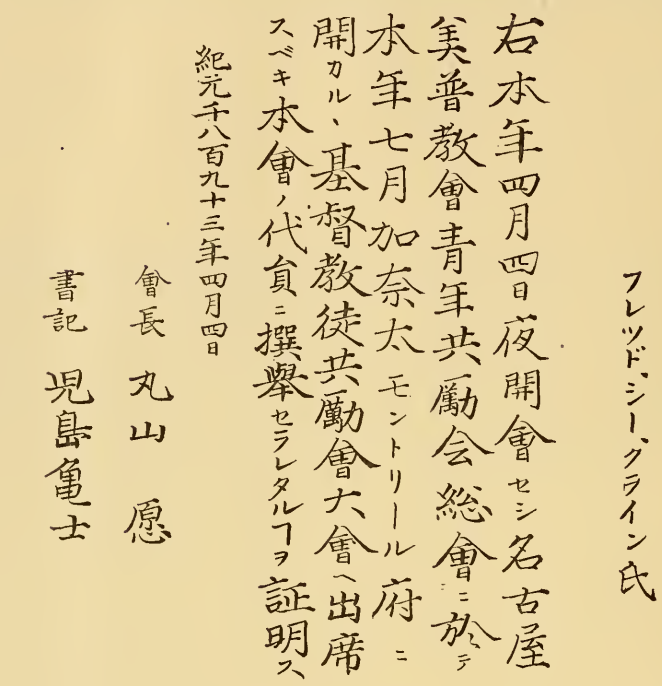
Meetings & Elections. Business meetings can be held at the close of the Friday evening meeting or at any other time in accordance with the call of the President. An election of officers & Committees shall be held once in six months. Names may be proposed by a nominating committee appointed by the President.

Miscellaneous. Any other committees may be added and duties assumed by this society which may in the future seem best. This constitution can be amended by a two-thirds vote of the society.

REDUCED FAC SIMILE OF HECTOGRAPH PAD COPY OF THE CONSTITUTION SENT OUT IN ANSWER TO INQUIRIES BEFORE THE CONSTITUTION WAS PRINTED.

God had a work for it to do. The society was its own recommendation. Wherever a band of these faithful, devoted young soldiers of Christ gathered together,

Fac Simile of Pledges in Foreign Languages.



當撰證明書

フレッド、シー、クライン氏

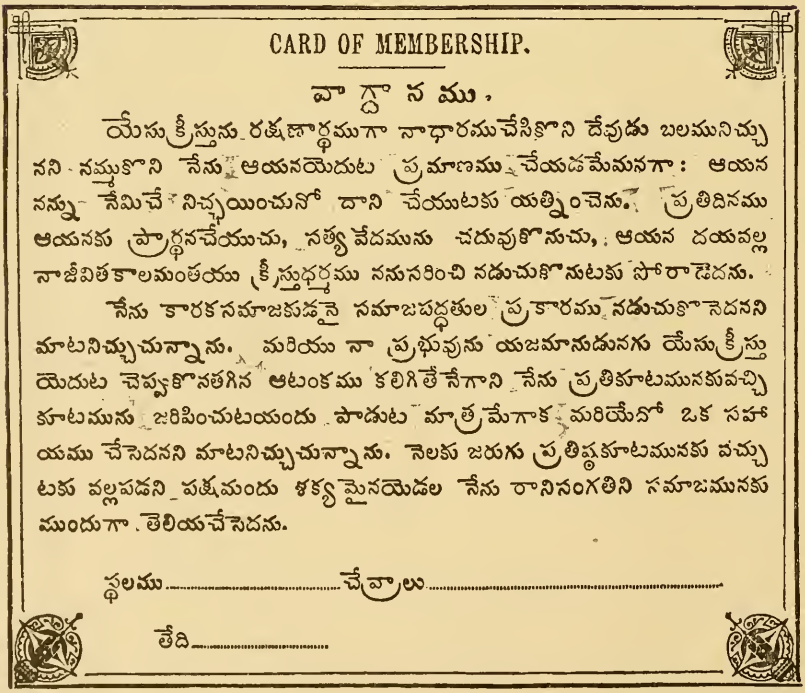
右本年四月四日夜開會セシ名古屋美普教會青年共勵会総會ニ於テ本年七月加奈太モントリール府ニ開カル、基督教徒共勵會大會ヘ出席スベキ本會ノ代員ニ撰擧セラレタルコヲ証明ス

紀元千八百九十三年四月四日

會長 丸山愿

書記 児島亀士

CHINE



CARD OF MEMBERSHIP.

వాగ్దానము.

యేసుక్రీస్తును రక్షణార్థముగా నాధారముచేసికొని దేవుడు బలమునిచ్చునని నమ్ముకొని నేను ఆయనయెదుట ప్రమాణము చేయడమేమనగా: ఆయన నన్ను నేమిచే నిచ్చయించునో దాని చేయుటకు యత్నించెను. ప్రతిదినము ఆయనకు ప్రార్థనచేయుచు, సత్యవేదమును చదువుకొనుచు, ఆయన దయవల్ల నాజీవితకాలమంతయు క్రీస్తుధర్మము ననుసరించి నడుచుకొనుటకు సిద్ధపడెదను.

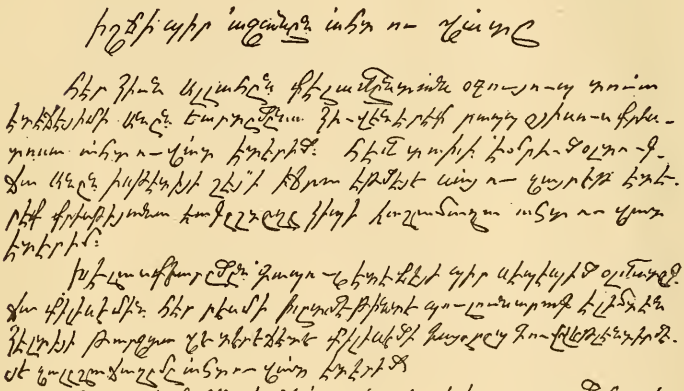
నేను కారకసమాజకుడనై సమాజపద్ధతుల ప్రకారము నడుచుకొనెదనని మాటనిచ్చుచున్నాను. మరియు నా ప్రభువును యజమానుడునగు యేసుక్రీస్తు యెదుట చెప్పకొనతగిన ఆటంకము కలిగితే నేగాని నేను ప్రతికూటమునకువచ్చి కూటమును జరిపించుటయందు పాడుట మాత్రమేగాక మరియేదో ఒక సహాయము చేసెదనని మాటనిచ్చుచున్నాను. నెలకు జరుగు ప్రతిష్ఠకూటమునకు వచ్చుటకు వల్లపడని పక్షమందు శక్యమైనయెడల నేను రానినంగతిని సమాజమునకు ముందుగా తెలియచేసెదను.

స్థలము..... చేవ్రాలు.....

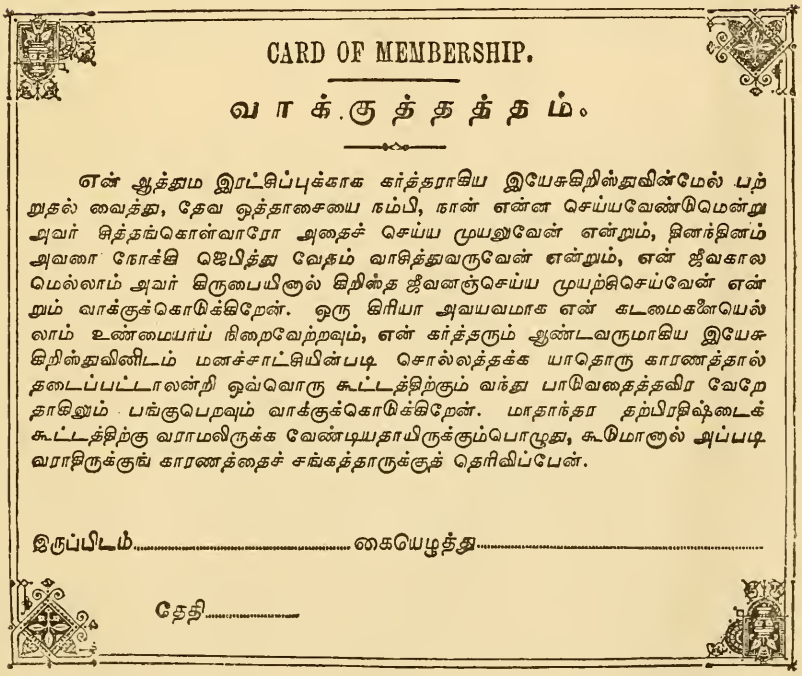
తేది.....

TELUGU.

Fac Simile of Pledges in Foreign Languages.



ARMENO-TURKISH.



CARD OF MEMBERSHIP.

வாக்குத்தத்தம்.

என் ஆத்தும இரட்சிப்புக்காக கர்த்தராகிய இயேசுகிறிஸ்துவின்மேல் பற்றுதல் வைத்து, தேவ ஒத்தாசையை நம்பி, நான் என்ன செய்யவேண்டுமென்று அவர் சித்தங்கொள்வாரோ அதைச் செய்ய முயலுவேன் என்றும், தினந்தினம் அவனை நோக்கி ஜெபித்து வேதம் வாசித்துவருவேன் என்றும், என் ஜீவகாலமெல்லாம் அவர் இருபையினால் கிறிஸ்த ஜீவனஞ்செய்ய முயற்சிசெய்வேன் என்றும் வாக்குக்கொடுக்கிறேன். ஒரு கிரியா அவயவமாக என் கடமைகளெயெல்லாம் உண்மையாய் நிறைவேற்றவும், என் கர்த்தரும் ஆண்டவருமாகிய இயேசுகிறிஸ்துவினிடம் மனச்சாட்சியின்படி சொல்லத்தக்க யாதொரு காரணத்தால் தடைப்பட்டாலன்றி ஒவ்வொரு கூட்டத்திற்கும் வந்து பாடுவதைத்தவிர வேறே தானிலும் பங்குபெறவும் வாக்குக்கொடுக்கிறேன். மாதாந்தர தற்பிரதிஷ்டைக் கூட்டத்திற்கு வராமலிருக்க வேண்டியதாயிருக்கும்பொழுது, கூடுமானால் அப்படி வராதிருக்குங் காரணத்தைச் சங்கத்தாருக்குத் தெரிவிப்பேன்.

இருப்பிடம்..... கையெழுத்து.....

தேதி.....

TAMIL.

Fac Simile of Pledges in Foreign Languages.

Aktive Medlemmers Löfte.

Stolende paa, at den Herre Jesus Kristus vil forlene mig Styrke, lover jeg Ham, at jeg vil stræbe at gjøre hvadsomhelst, han ønsker mig at gjøre; at jeg vil gjøre det til mit Livs Regel at bede og at læse Guds Ord hver Dag; at jeg vil støtte min egen Menighed i alle Ting, især ved at være tilstede ved alle Søndags- og Hverdags-Gudstjenester, med mindre jeg hindres af Aarsager, jeg samvittighedsfuldt kan fremføre for min Frelser; samt at jeg i hele mit Liv vil stræbe efter bedste Evne at leve et kristeligt Liv. Som et aktivt Medlem lover jeg at være tro i Udførelsen af mine Pligter, at være nærværende ved og foruden i Sang tage nogen Del i hvert af Foreningens Bønnemøder, med mindre jeg hindres af nogen Grund, som jeg kan samvittighedsfuldt fremføre for min Herre og Mester. Om jeg nødsages til at være fraværende fra den maanedlige Sammenkomst til Helligelse til Herren, lover jeg, at jeg, om muligt, vil indsende idetmindste et Skriftsted til Oplæsning ved Opraabet af mit Navn.

Undertegnet.....

Datum..... Bopæl.....

DANISH.

"HO ANY KRAISTY SY NY FIANGONANY."

FIKAMBANAN' NY KRISTIANA TANORA AO AMEOHIPOTSY.

FANEKENA.

(1) Noho ny fahatokiako any Jesosy Kraisty Mpamonjy ahy sy ny fitiavako Azy dia manolo-tena ho mpanompony aho ka manaiky hanao izay tiany hataoko mandrakariva.

(2) Manaiky hamaky ny Soratra Masina sy hivavaka amin' Andriamanitra isan-andro aho.

(3) Manaiky hanao izay azoko atao aho hitaona ny sasany ho Kristiana, ary hitady izay asa ho any Jesosy Kraisty Tompoko tandrifin' ny ho any ny tenako.

(4) Satria voaray ho isan' ity Fikambanana ity aho, dia manaiky ho tonga amy ny fotoam-pivavahana isan-kerinandro ka hahavita izay tokony ho anjarako amin' izany, raha tsy misy sampona lehibe izay ataoko ho ampy hahafa-tsiny ahy aminy Jesosy Kraisty Tompoko. Ary raha misy mahasampona ahy, dia manaiky hampandre ny sekretary aho.

Hoy _____

_____ *189*

MALAGASY.

Fac Simile of Pledges in Foreign Languages.

Formule voor werkend Lidmaatschap.

MET opzien aar den Heere Jezus Christus voor kracht, beloof ik Hem dat ik trachten zal in alles naar Zijnen Wensch te handelen; dat ik het de wet mijns levens wil maken elken dag te bidden en den Bijbel te lezen: dat ik in elk opzicht de Kerk wil bijstaan, voornamelijk door het geregeld bijwonen van alle hare zondagsche en wekelijksche diensten, tenzij verhinderd om redenen, die ik met een goed geweten mijnen Zaligmaker geven kan; en dat ik streven zal, voor zooverre ik dat versta, gedurende mijn geheele leven een Christelijk pad te bewandelen.

Als een werkend lid beloof ik getrouw te zijn aan alle mijne verplichtingen, tegenwoordig te zijn en, behalve in gezang, werkdadig deel te nemen in elken Christelijk-streven bidstond, tenzij verhinderd om redenen die ik met een goed geweten mijnen Heer en Meester geven kan. Indien verplicht afwezig te zijn van den maandelijkschen toewijdings-bidstond, dan zal ik, indien mogelijk, minstens een Schriftuurplaats zenden, die in antwoord op mijn naam op het appèl kan worden voorgelezen.

Geteekend .....

Woonplaats .....

DUTCH.

Voto de los Miembros Activos.

CONFIADO en que el Señor Jesu-Cristo me ayude, le prometo que procuraré hacer todo lo que Él quiera que yo haga; que será regla de mi vida hacer oración y leer la Biblia todos los dias, y sostener mi iglesia de todas las maneras que me sea posible, especialmente asistiendo á los cultos, tanto en el domingo como entre semana, á no ser impedido por algún motivo que pueda presentar en conciencia á mi Salvador, y que hasta donde me lo permita mi inteligencia, y durante toda mi vida, procuraré vivir como cristiano verdadero. Como miembro activo de la Sociedad de Esfuerzo Cristiano, prometo asistir y tomar alguna parte (á más de cantar) en todos los cultos de oración, siempre que no sea impedido por alguna razón que pueda presentar por justa á mi Señor y Maestro. Si me veo obligado á estar ausente de la reunión de consagración, haré lo posible por enviar un texto de la Escritura para que sea leido en respuesta á mi nombre al llamar la lista.

Firmado, ...

Fecha, ... Residencia. .....

SPANISH.

Fac Simile of Pledges in Foreign Languages.

Slib činného člena.

Spoléhaje v Spasitele svého Ježíše Krista, jakožto svoji posilu slibuji Jemu, že se budu snažiti abych činil vše, co se Jemu líbí; dále že se budu každodenně modliti i čísti písmo svaté a pokud mi možno bude po celý svůj život po křesťansku žíti. Jakožto činný člen slibuji býti přítomnu a účastnu v každé schůzi nenaskytne-li se mi nějaká překážka, kterou bych se mohl svědomitě omluviti před svým Pánem, Ježíšem Kristem. Bude-li mi nemožno dostaviti se do posvěcující měsíční schůze, chci poslati omluvu svojí nepřítomnosti dozorčímu výboru.

Jméno:----------

Dne----------*18* *Adresa*----------

BOHEMIAN.

খ্রীষ্টীয় উদ্যোগ-সমিতির প্রকৃত সভ্যের প্রতিজ্ঞা।

শক্তির জন্যে প্রভু যীশু খ্রীষ্টেতে নির্ভর করিয়া আমি প্রতিজ্ঞা করিতেছি যে, তাঁহার অভিপ্রায় অনুসারে কার্য্য করিতে প্রাণপণে চেষ্টা করিব; এবং প্রতিদিন বাইবেল শাস্ত্র পাঠ ও প্রার্থনা করাই আমার জীবনের উদ্দেশ্য হইবে। আমি যে মণ্ডলীভুক্ত সেই মণ্ডলীর উন্নতি সাধ্যানুসারে চেষ্টা করিব; বিশেষতঃ যীশুর নিকট যে প্রকার বাধার আপত্তি খাটিতে পারে এমন বাধা না থাকিলে, মণ্ডলীর রাবিবারিক ও সাপ্তাহিক প্রত্যেক সভায় উপস্থিত হইব, এবং আপন জ্ঞান অনুসারে মৃত্যু পর্য্যন্ত খ্রীষ্টীয় জীবন যাপন করিতে চেষ্টা করিব।

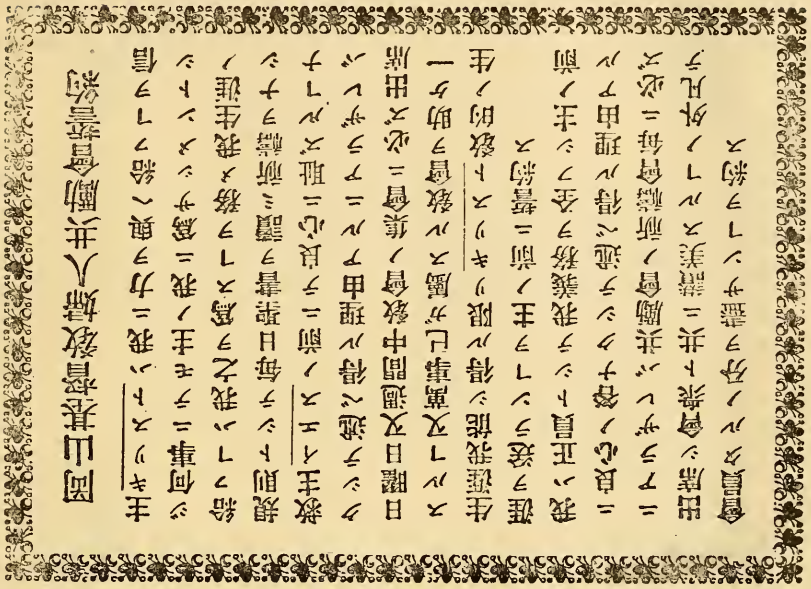
প্রকৃত সভ্য বলিয়া আমার যাহা কর্ত্তব্য, তাহাই করিব। সমিতির প্রত্যেক প্রার্থনা সভায় যে প্রকার বাধার আপত্তি আমার প্রভুর নিকটে খাটিবে এমন বাধা না থাকিলে, আমি গীত গান ছাড়া কোন না কোন কার্য্য করিয়া সভার সাহায্য করিব। মাসিক আত্মোৎসর্গের সভায় উপস্থিত হইতে না পারিলে, আমি শাস্ত্রের কোন একটী পদ লিখিয়া পাঠাইয়া দিব, যেন, আমার নাম ডাকিবার সময়ে সেই পদটী পড়া যাইতে পারে।

সভ্যের নাম _____

তারিখ _____ বাড়ী বা ঠিকানা } _____

BENGALI.

Fac Simile of Pledges in Foreign Languages.



CHINESE.

LÖFTESKORT FÖR AKTIVT MEDLEMSKAP.

I förtröstan att Herren Jesus Kristus vill förläna mig styrka dertill lofvar jag Honom härmed att troget utföra hvad Han vill hafva mig att göra; att jag vill göra det till mitt lifs regel att dagligen läsa i Bibeln och bedja till honom; att på allt sätt verka för och understödja den församling jag tillhör, isynnerhet lofvar jag att vara närvarande vid församlingens alla reguliära söndags- och veckomöten, såvida icke sådane hinder deremot uppkomma, hvilka jag samvetsgrant kan såsom skäl för min frånvaro framlägga för min Frälsare samt att så långt möjligt är vill jag söka lefva ett sannt kristligt lif.

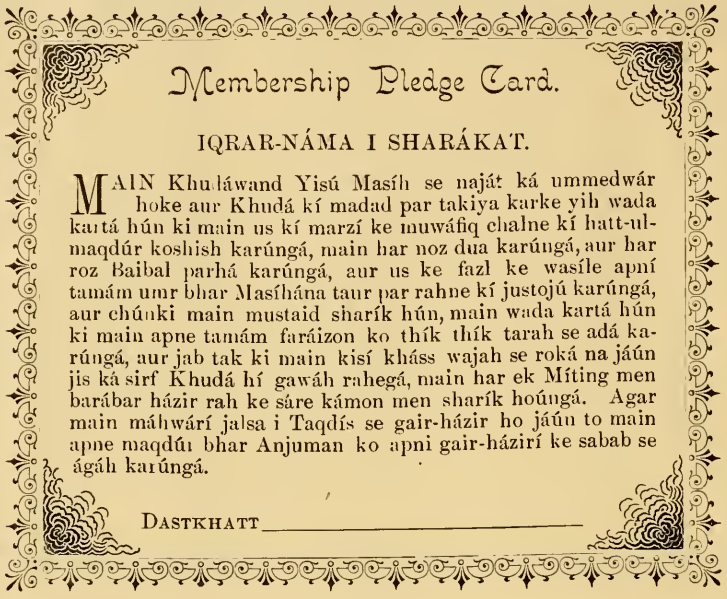
Som en aktiv medlem af Ungdomsföreningen för kristlig verksamhet lofvar jag att troget utföra alla mina förbindelser och skyldigheter; att närvara vid och på något sätt, jämte sång, deltaga i föreningens möten, såvida ej hinder deremot möta, hvilka jag samvetsgrant kan uppgifva till min Herre och Frälsare såsom orsak till bortovaron. Om tvingande skäl afhålla mig från att närvara vid det månadtliga bekännelsemötet, skall jag om möjligt, åtminstone sända en bibelvers till mötet att uppläsas då mitt namn upprepas.

Underskrift, ...

Bostad, ...

SWEDISH.

Fac Simile of Pledges in Foreign Languages.



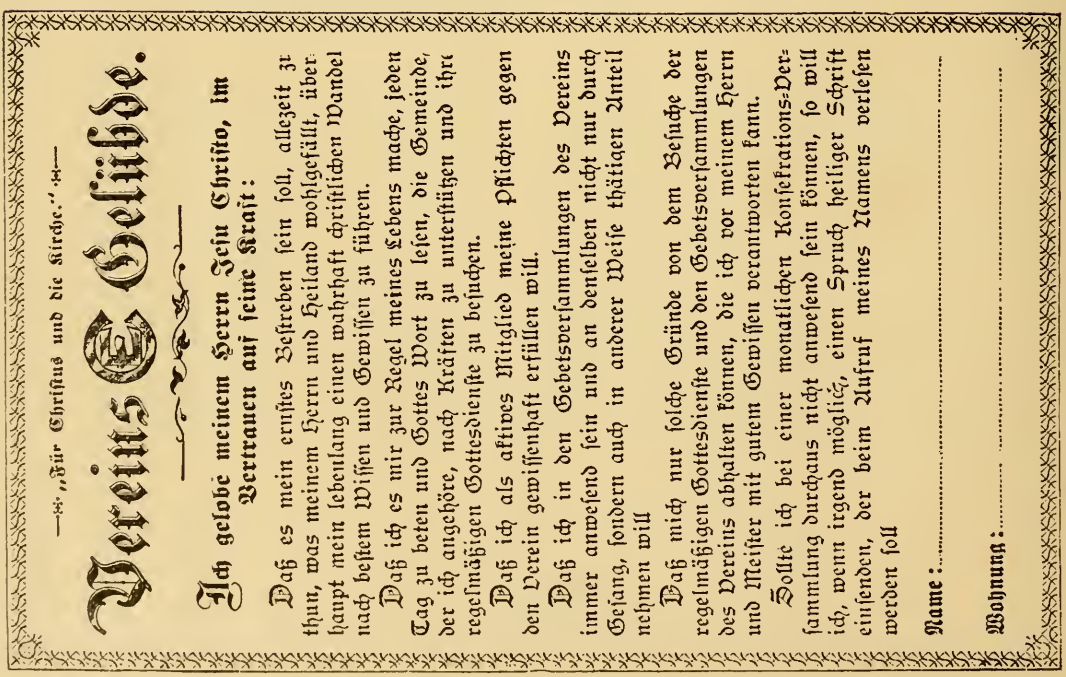
Membership Pledge Card.

IQRAR-NÁMA I SHARÁKAT.

MAIN Khudáwand Yisú Masíh se naját ká ummedwár hoke aur Khudá kí madad par takiya karke yih wada kartá hún ki main us kí marzí ke muwáfiq chalne kí hatt-ulmaqdúr koshish karúngá, main har noz dua karúngá, aur har roz Baibal parhá karúngá, aur us ke fazl ke wasíle apní tamám umr bhar Masíhána taur par rahne kí justojú karúngá, aur chúnki main mustaid sharík hún, main wada kartá hún ki main apne tamám faráizon ko thík thík tarah se adá karúngá, aur jab tak ki main kisí khúss wajah se roká na jáún jis ká sirf Khudá hí gawáh rahegá, main har ek Míting men barábar házir rah ke sáre kámon men sharík houngá. Agar main máhwárí jalsa i Taqdís se gair-házir ho jáún to main apne maqdúr bhar Anjuman ko apni gair-házirí ke sabab se ágáh karúngá.

DASTKHATT_____

URDU.



—✻ „Für Christus und die Kirche." ✻—

Vereins-Gelübde.

Ich gelobe meinem Herrn Jesu Christo, im Vertrauen auf seine Kraft:

Daß es mein ernstes Bestreben sein soll, allezeit zu thun, was meinem Herrn und Heiland wohlgefällt, überhaupt mein lebenlang einen wahrhaft christlichen Wandel nach bestem Wissen und Gewissen zu führen.

Daß ich es mir zur Regel meines Lebens mache, jeden Tag zu beten und Gottes Wort zu lesen, die Gemeinde, der ich angehöre, nach Kräften zu unterstützen und ihre regelmäßigen Gottesdienste zu besuchen.

Daß ich als aktives Mitglied meine Pflichten gegen den Verein gewissenhaft erfüllen will.

Daß ich in den Gebetsversammlungen des Vereins immer anwesend sein und an denselben nicht nur durch Gesang, sondern auch in anderer Weise thätigen Anteil nehmen will.

Daß mich nur solche Gründe von dem Besuche der regelmäßigen Gottesdienste und den Gebetsversammlungen des Vereins abhalten können, die ich vor meinem Herrn und Meister mit gutem Gewissen verantworten kann.

Sollte ich bei einer monatlichen Konsekrations-Versammlung durchaus nicht anwesend sein können, so will ich, wenn irgend möglich, einen Spruch heiliger Schrift einsenden, der beim Aufruf meines Namens verlesen werden soll

Name: .....

Wohnung: .....

GERMAN.

CHAPTER XIV.

ENDEAVOR PIONEERS.

An Important Ally from Vermont—What He Did For the Society—A Prophecy and Its Fulfillment—Another Friend from New York—The Pioneer in the Dutch Reformed Church—A Beloved Leader of Congregationalism—A Helper from the Pacific—Some Early Friends from the Great Interior—The Free Baptist Pioneer—Good News from Societies Nearer Home—Mr. Adriance's Testimony.

OF some of these Endeavor pioneers I have already spoken, but the account of the second convention written in the last chapter affords me a good opportunity of mentioning the names of those who were identified with the society during the first two years of its existence, and who may fairly be called the Christian Endeavor Pioneers, though I would by no means deny this name to others who soon after this came into the work.

Of Mr. Dickinson and Mr. Stevenson, Mr. Burgess and Mr. Pennell, Mr. Staples and Mr. Agge I have already spoken. They were all prominent in this second convention. But in addition to these honored brethren we find some names that we have not noticed before in the records of Christian Endeavor.

HON. W. J. VAN PATTEN.

One of these names is that of Hon. W. J. Van Patten, of Burlington, Vt., a prominent layman, connected with the Winooski Avenue Church, whose society stands fifth on the recorded list, being formed Dec. 5, 1881.

It was due to Mr. Van Patten's influence that this fifth society was formed, and ever since he has been a stanch friend of the movement.

At the convention already described he appears as a member of the finance committee most appropriately, for it was due largely to his generosity and ample

Another name which we find in the list of vice-presidents of this second convention is that of Rev. Theodore W. Hopkins, D. D., of Rochester, N. Y., then the pastor of the church in that city which formed a society of Christian Endeavor on the 25th of April, 1882. Dr. Hopkins was an earnest advocate of the society, and still retains his love for it. He is now Professor in Auburn Theological Seminary, and is well known for his writings on theological subjects.

REV. R. W. BROKAW.

Rev. R. W. Brokaw also appears among the vice-presidents of this convention, though he was not present at this meeting. Connected then with the Dutch Reformed Church, his society in Belleville, N. J., was formed on the 24th of April, 1883.

Rev. Constance L. Goodell, D. D., of St. Louis, was also one of the earliest vice-presidents. His society was formed Nov. 2, 1882, and has always been an influential one in the southwest. Dr. Goodell himself was one of the most influential ministers whom the Congregational Church ever knew, and his lamented death in the prime of life will be remembered by many. His eloquence and his devotion to every good cause are still fragrant memories in the denomination to which he belonged.

DR. C. L. GOODELL.

Rev. J. K. McLean, D. D., of Oakland, Cal., had the honor at this convention of being the pastor of the second largest Endeavor Society in the world. He is still the pastor of the same church, than which none is more influential or generous. His society is as strong and vigorous as ever, and has maintained unbroken its vitality during all these years. My readers who attended the St. Louis convention will remember that one of the eloquent addresses came from this honored pastor.

Among the other vice-presidents we notice Rev. E. L. Morse, then of Minnesota, whose society in Boscabell, Wis., a former charge, was formed Sept. 6, 1882, the first in Wisconsin.

CHAPTER XVI.

THE FIRST BOOK ON CHRISTIAN ENDEAVOR.

A Little Tract, and What it Led to—The Work of a Summer Vacation—A Dedication from the Heart—Not a Sectarian Organization—Dr. Goodell's Testimony—Bringing in Honey—Growth Rather Than Conquest—A Lesson from Napoleon—Dr. Bushnell's Stimulating Book—Jerusalem Full of Boys and Girls—The Testimony of Eminent Divines—Practical Questions Answered—How the Book Was Circulated—Reprinted in England—Revised in 1887—A Significant Change—Principles Unchanged.

IN the spring of 1882 a tract seemed to be demanded to set forth a little more at length the work of the society, and so, at the request of the Congregational Sunday-school and Publishing Society, of which Dr. A. E. Dunning, now the editor of *The Congregationalist*, was then the efficient secretary, I prepared such a leaflet, entitled "The Children at the Church Doors."

This little tract of twelve pages sought to answer the question "Why the Society of Christian Endeavor is needed, and what it is designed to accomplish?" My readers already know the answers given to these questions. The numerous inquiries started by these many newspaper articles alluded to in the last chapter, as well as by this tract, soon made it evident that there was a demand for a larger work on this subject—a demand which I attempted to fill in the summer of 1882.

During my summer vacation, which was largely spent at a seashore cottage at Pine Point, Me., near Old Orchard Beach, I worked diligently over a little book of 108 pages, which early in the fall of the same year was published. This book was entitled:

THE CHILDREN AND THE CHURCH;

AND THE

YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR AS A MEANS OF BRINGING THEM TOGETHER,

and it was dedicated

TO THE MANY MEMBERS

OF THE

Williston Young People's Society of Christian Endeavor,

WHO HAVE

SO OFTEN LIGHTENED THEIR PASTOR'S LABORS,

AND

CHEERED THEIR PASTOR'S HEART,

THIS BOOK

IS AFFECTIONATELY DEDICATED.

CHAPTER XXI.

AN EPOCH-MAKING CONVENTION.

At Ocean Park—Two Hundred and Fifty-three Societies—Massachusetts Still in the Lead—Why the Convention was Memorable—The Beginnings of the United Society—A Matter of Far-reaching Influence—The Guiding Hand of God—No Forced Growth—No Preconcerted Boom—The Need of a General Secretary—The Chosen Man—How Mr. Hill Distinguished Himself—Generous Societies—The First President of the United Society—Passing into History.

THIS epoch-making convention was held at Ocean Park, Old Orchard, Maine, on the camp-ground belonging to the Free Baptist denomination, its sessions being held in the commodious pavilion, which amply accommodated the five or six hundred people in attendance.

This convention was held July 8 and 9, 1885, less than nine months, as it will be seen, since the last meeting of the kind, which was held in Lowell, as it was thought that the summer season, especially the early weeks of July, would accommodate more young people than any other season of the year, an opinion which we have seen no reason to change as the years have gone by.

A SCENE AT OLD ORCHARD.

CHAPTER XXIV.

THE FIRST SARATOGA CONVENTION.

Heaven-Breathing Devotion—"Do You Remember Saratoga?"—A Fragrant Memory—The Strength of Christian Endeavor—No Local or Provincial Affair—Eight Denominations in Christian Endeavor—From the Land of Steady Habits—Dr. Deems' Sermon—Some Notable Addresses—Keep Your Colors Flying—An Improbable Prophecy and How It Was Fulfilled—Self-Entertainment—The First Early Morning Prayer-Meeting.

THE name Saratoga Springs will always have an especially gracious sound in the ears of hundreds of Christian Endeavorers, who were privileged to attend the two conventions which were held at this famous watering-place in the summers of 1886 and 1887.

There was an air of spiritual refreshment, of peculiar heaven-breathing devotion which left its impress upon the life of every delegate, and when these fortunate individuals who were privileged to attend either of these

A SARATOGO STREET.

CHAPTER XXV.

THE SOCIETY'S MOTHER AND HER SISTERS.

The Traditional Stepmother—Part of the Mother's Life—Not a Poor Relation or a Young Relation—What is the Church?—Why the Constitution was Amended—Over-Tired Workers—Has the Sunday Evening Service Been Reinforced?—Is the Prayer-Meeting Stronger?—Facts and Figures Which Bear on the Subject—Some Sisters of the Society—A Hundred Years Ago—Robert Raikes and His Endeavor—The Sunday-School Committee and What It May Do—The Mission Circle—Enthusiasm for Missions—The Mothers' Endeavor Society—The Best-Loved Little Sister of All—A Brotherly Sister—The Y. M. C. A. and Christian Endeavor—The Brotherhood of Andrew and Philip.

HOUGH there may be some pardonable confusion of mind as to the exact number of the society's brothers and sisters, there is no possible question as to the mother of the Christian Endeavor Society. The Church of the Living God has always been acknowledged reverently and affectionately as the mother to whom it owes obedience and respect.

Sometimes, to be sure, she has treated the infant society more as the traditional stepmother is supposed to treat a child, but for the most part the affection of the child has been heartily reciprocated. Our motto—"For Christ and the Church"—is no empty formula. It is not a matter of printed letters or of fancy silk and worsted, but is a living legend engraved upon the hearts of millions of young disciples.

It has been seen from the history of the early days, already rehearsed, that the object of the society was to help one individual church, to aid its pastor, and to make the young people connected with that church more efficient in her service.

The object of the second society was the very same, and of the third and the fourth, and of the very last among all the tens of thousands was no different.

Some societies, to be sure, may have more fully realized the object of their being than others, and have more thoroughly filfilled their mission. But the real object of all has been the same, and, as they have come to realize the true meaning of Christian Endeavor, they have come to be more and more helpful to the church of which they are a part.

As the child is part of the mother's life, so the society is a part of the church.

But to turn to the sisters of the society. It is a fact worth noting that the birthday of the Christian Endeavor movement falls, almost to a day, just a hundred years later than the birthday of the Sunday-school movement. According to the best chronology, Robert Raikes gathered together the ragged children of Gloucester in the first Sunday-school in the year 1781.

A hundred years later, in 1881, another child of the church was born, which were it not for the discrepancy in their ages might be called a twin sister of the Sunday-school.

Yours most Respectfully
Servant R Raikes

From an Original Portrait in the possession of Major General Raikes

THE FOUNDER OF MODERN SUNDAY-SCHOOLS.

These two children of the church have always maintained a most intimate and affectionate relationship. The members of the Endeavor Society are, almost without an exception, found in the Sunday-school either as teachers or scholars, and the advocates of Sunday-school methods are for the most part advocates of Christian Endeavor methods.

In fact these two organizations have no excuse for estrangement or even for coolness one toward another, since they do not interfere with each other or overlap in their work, but are mutually supplementary of each other. The Endeavor Society has been well defined as the church training its young people, the Sunday-school as the church instructing its young people. The work of the society cannot be done in the Sunday-school, nor can the instruction of the Sunday-school be given in the society. There is an equally important place for both in every well-organized church.

One of the earliest committees formed after the three absolutely essential committees—the lookout, prayer-meeting, and social—was the Sunday-school committee, which existed very early in the Williston Church, and has been adopted by a multitude of other Christian Endeavor societies.

The object of this committee is to bring new members into the Sunday-school and to co-operate with the superintendent and trustees in every way to render the Sunday-school more efficient.

At one of the earliest conventions Mr. E. H. Shattuck, of Lowell, read a

CHAPTER XXVI.

THE SECOND SARATOGA CONVENTION.

Good-Natured Rivalry—Dr. Hoyt's Inspiring Sermon—Other Friends Added to the Movement—Rev. B. Fay Mills and His Address—High Ideals—Old Friends as well as New—An Important Action—The Trend of Events—An Unmistakable Call of Providence—Saying Good-bye to the Pastor—Twenty-three Hundred and Fourteen Societies Recorded—Six Thousand Dollars Raised—The Connecticut Penny—Another Pleasant Incident.

SARATOGA proved to be such a charming place for holding an Endeavor convention that with one voice, in 1886, the delegates voted to return in 1887.

The good-natured rivalry of half the cities in the Union for the next International Convention, which is now the source of so much interest and enthusiasm at each convention, was not then a feature of the meetings. The society was still but little known, and, by the great mass of the people, little esteemed.

Chicago and St. Louis, Minneapolis and New York, San Francisco and Boston, Louisville and Baltimore were not vying with each other for the entertainment of this somewhat obscure though growing organization of young people.

IN CONGRESS PARK, SARATOGA.

CHAPTER XXVII.

THE GOLDEN RULE AND OTHER ENDEAVOR PAPERS.

Mr. Boynton's Resolution—The Checkered Experience of a Newspaper—Things Which Cost Money—The Change from a Blanket Sheet—Early Editors and What They Did for the Paper—Large Accessions to the Editorial Force—The Junior *Golden Rule*—What the Papers Have Done for the Cause—Deacon Burnham's Connection With the Paper—Other Endeavor Papers.

MONG the records of the convention which we have just described we find the following resolution offered by Rev. Nehemiah Boynton, of Haverhill:

"The Young People's Society of Christian Endeavor in convention assembled, recognize the utility of *The Golden Rule* as a worthy organ for the dissemination of their principles, and therefore resolved that *The Golden Rule* be adopted as the official organ of the United Society of Christian Endeavor."

It might be supposed at first glance that the Biblical precept, commonly known by this beautiful name, was referred to when the convention recognized the utility of "The Golden Rule," but a little closer inspection of the records show that the resolutions did not refer to the precept, but to a newspaper which had adopted the name of Our Lord' command and which was striving to exemplify it.

This paper had suffered a somewhat checkered experience. Started some dozen years before, it had known the various vicissitudes of a struggling newspaper.

Much money had been lost and very little made by its publishers, who were ready, for a consideration, to turn it over to the control of some of the leading spirits in the Endeavor movement, with the understanding that it should become, out and out and through and through, the organ of this new movement.

For more than a year previous to this convention, as will be seen from the record, the paper had served as the semi-official representative of the society. It gave at first a couple of columns weekly, and, after a time, more and more space to recording the news and to defending the principles of Christian Endeavor.

TREASURER SHAW'S OFFICE.

SECRETARY BAER'S OFFICE.

REV. FRANCIS E. CLARK'S OFFICE.

PROF. WELLS' OFFICE.

every subject from the hyssop that springeth out of the wall to the great bodies that circle about us in space. They give to their scholars not only what they have taken from the storehouse of other minds, but thoughts which God has given them for their own.

MISS FRANCES B. WILLARD.

"Stand beside one of these teachers in her class-room as she gives an object lesson or leads her scholars along higher paths. There is no fear, no hesitancy, no stammering. The words come easily and carry conviction, because they are given with heartiness. Follow them into their Sabbath-school classes, or into the Bible-class, if they are scholars, and then into the sociables, and they are the same as in the class-rooms. But let the four walls of our little vestries close them in and they become dumb. Why is it? Is it because God, who gives to all liberally, has withheld from them all thoughts of Himself? Is it fear that has fallen upon them? Is the little company which has come together with the earnest desire to help and be helped more formidable than the class-room full of scholars provided with the full armor of criticism?

MRS. ALDEN ("PANSY").

"But there are many girls and young ladies who are not teachers, not accustomed to express themselves before a number, and who feel they dare not make an attempt for fear they should fail. To such I should say, try and put yourself out of your own sight. Think of Him who shrank from no suffering, if perchance He might save some. Your word, poor and unworthy as it may seem to you, may be just the word that some one else needs."

I have made this long quotation because it will show in the future years

CHRISTIAN ENDEAVOR GIRLS KOBE SCHOOL, JAPAN.

LAUSANNE, SWITZERLAND, HEADQUARTERS FOR CHRISTIAN ENDEAVOR IN SWITZERLAND.

CHAPTER XXXII.

THE FIRST CAMPAIGN IN ENGLAND.

Slight Variations in Color and Odor—The Similarity of Christian Endeavor—The First Invitation from Across the Seas—"An American Fad"—"English Stolidity and American Precocity"—Some Pioneers in England—Christian Endeavor and Lawn Tennis—A Missionary's Testimony—A Meeting in the City Temple—Some Startling Figures from a Member of Parliament—How They Can Be Explained—The Meeting of the Boundary Lane Society—An Excruciating Pause—In Manchester—A Meeting in Acton—An Invitation from Mr. Spurgeon—What Amused the Students—The Sunday-school Union and Its Efficient Aid—The Earliest Champion of Christian Endeavor in England—Sympathetic English Audiences—A Brief Visit to Paris—Dr. McAll and Mr. Greig.

IT is not to be wondered at that a society that was making such rapid strides in the United States should attract attention in the mother country as well.

More and more is the Christian world coming close together. A successful plan inaugurated in one country is sure to be tried in another; tried sufficiently, at least, to see whether the root idea when transplanted to a foreign soil will bear the same fruit and flowers as in the home land.

Christian Endeavor has always stood the test of transplanting marvelously well. It has constantly surprised its friends by showing its adaptability to all circumstances and to every clime. Slight variations in the color and odor of the flower and in the flavor of the fruit perhaps there may be, but they are scarcely noticeable; and I have often remarked that if I were carried through the air with my eyes shut, and dropped down in the centre of a Christian Endeavor audience, I should scarcely know whether I was in New York or London, Melbourne or Philadelphia, Glasgow or San Francisco.

The same earnest light is in the eyes of young people in all parts of the world, the same eager questions are on their lips, the same intense desire to work for Christ and the church; and the little variations in methods or nomenclature only prove the adaptability of the seed to any soil.

In the spring of 1888 a cordial invitation was received by me from the officers of the British Sunday-school Union to go to London to address the annual May meeting of Sunday-school workers at the rooms of the Sunday-school Union, No. 56 Old Bailey.

Another important meeting held during this visit to England was also under the auspices of the Sunday-school Union, and held in their audience room at 56 Old Bailey, on the 17th of May.

The circular calling this meeting said to the superintendents and teachers of London Sunday-schools: "You are no doubt longing and praying for larger success in your work, and ready to welcome any means which will be likely to aid you and to conduce to this result. We therefore invite you to the conference with the full expectation that you will gain full and practical information."

HIGH TOWN CHURCH, CREWE, ENGLAND.

This meeting, if my memory serves me rightly, was even a more helpful one to the Endeavor cause than the first one in the same room; and not a few of the early Endeavor societies in England can be traced to the interest awakened by this helpful conference. I enjoyed, also, a pleasant visit to Crewe, the home of the original English Society of Christian Endeavor, and a cordial welcome from Rev. A. W. Potts and his wife. Mr. Potts was the earliest advocate and champion of the cause in Great Britain. His early death was a real blow to the movement.

Both in this meeting and in many others held during this visit to England,

FIRST JAPANESE CONVENTION.

SOME TAMIL CHRISTIANS.

BATTERY D, CHICAGO, ILL.

CHAPTER XXXIII.

THE FIRST GREAT CONVENTION.

In Battery D—Forebodings and Headshakings—Westward the Star of Christian Endeavor—Some Magnificent Addresses—Pansy's Story—Encircling the Globe—New York in the Lead—Three Hundred and Ten Thousand Members—Reports from Different Sections—Our Emigrant Population—Five Million Boys Wanted—Systematic Bible Study—"Not to be Ministered Unto, But to Minister."

BOUT a month after the events narrated in the last chapter the first convention, which, in the modern sense of the word, can be called a "great convention," was held in Battery D of the Armory at Chicago, Ill.

At the Convention of the previous year in Saratoga the following invitation was received: "Whereas, we have learned through the benefits derived from the meetings of this present convention of the vast benefits to be derived from union gatherings of societies of Christian Endeavor, whether State or national, Resolved, that we, members of this Illinois State Christian Endeavor Union, extend our heartiest greetings to the National Convention in session at Saratoga July 5 to 7; that we pray God's presence may be with them, and that they may be blessed in their work. Resolved, that we heartily extend an invitation to the executive committee to hold the next national convention of the societies of Christian Endeavor in Chicago, at the Union Park Church; that we feel that the cause of Christian Endeavor will thus receive a needed impetus in the West, and that the cause of Christ will be greatly advanced."

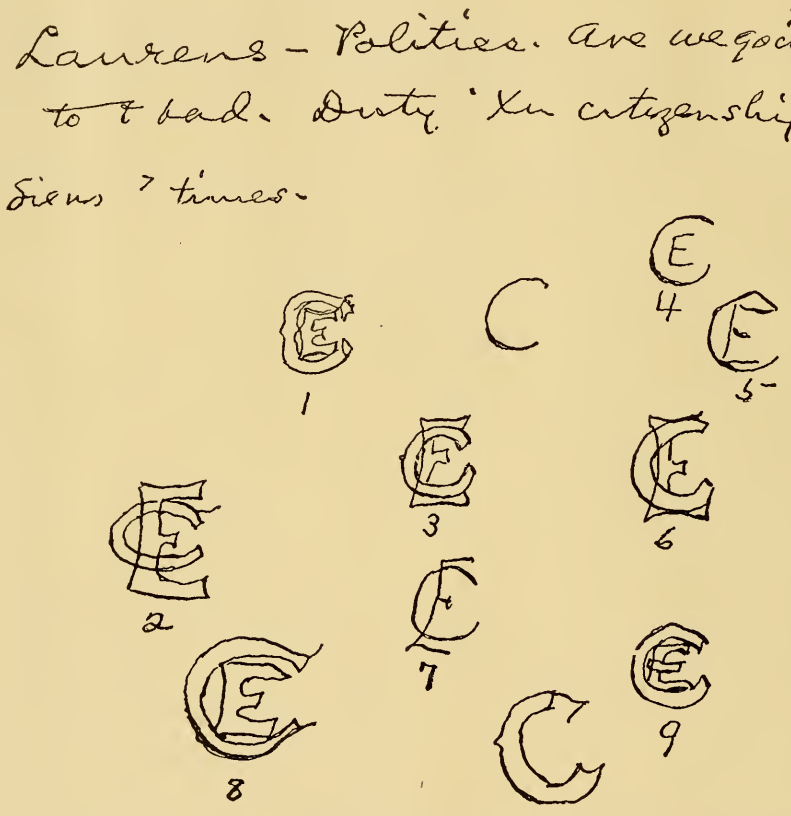
There were a good many forebodings and headshakings over this invitation when it was accepted, for it was felt by Mr. Faintheart and Mr. Littlehope that it was a great experiment to think of going so far west with an international convention.

New England still had far more societies than any other part of the country, if not more than all the rest of the country put together.

Certainly, with New York added, this was true, and this resolution, when accepted, committed the society to a convention a thousand miles from the centre of Christian Endeavordom.

However, it was felt by the committee that westward the star of Christian

A little circle, with a star enclosed, had already made its appearance locally, as an earnest of what might be expected. Two or three designs were secured by the officers, and copies were sent to the trustees for inspection and suggestion, before the next meeting of the board. I was sitting in my study in Poughkeepsie when the letter was brought in to me. The designs were elaborate and beautifully prepared, one of them a shield, I think. My first impression was that they were too elaborate, and must prove expensive as well. My idea was that the simpler the pin, the better; and the backgrounds of shields and crescents and diamonds,



ROUGH SKETCHES FROM WHICH WAS MADE THE DESIGN OF THE CHRISTIAN ENDEAVOR BADGE.

and so on, had been used to such extent by one secret order or another that the open monogram occurred to me as more uncommon and capable of the greatest simplicity, combined with effectiveness and clearness. On the impulse of the moment I began to put the letters together, to see whether they would join gracefully. I have numbered the attempts in the order of their making. It will be noted that the first idea was the one finally returned to in the ninth outline, which, while very crude from the artistic point of view, still gives the form finally adopted. Satisfied that this was worthy of suggestion to the committee, I made a

time on sketches, designs, and interviews with the jeweler, regarding the possibilities of reproducing perfectly."

These "suggestions," of which Mr. Woolley speaks, are the same which Prof. Grose outlines in his account. In writing to Dr. James L. Hill about the matter a little later, Prof. Grose says: "The design is beautifully done. The only suggestions that I would make are that in the 'C' the outside points be clipped the least bit. Give my compliments and kind regards to the designer for his admirable work. If we get just the right pin it will be well worth the study and the experiment, and the designer's name will not be forgotten in Y. P. S. C. E."

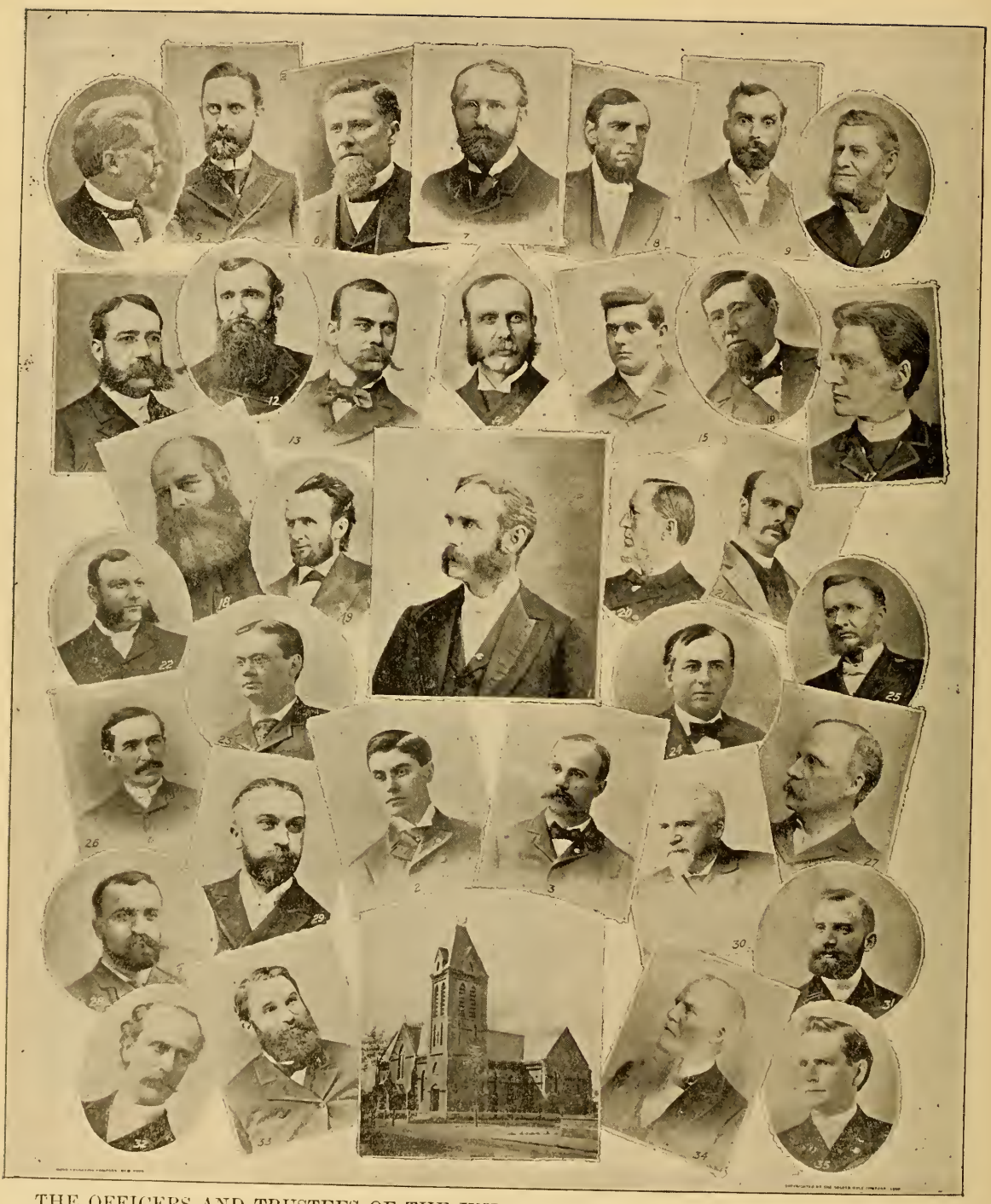
THE OKLAHOMA BANNER.

Many States have adopted their own peculiar Christian Endeavor colors, and the fluttering ribbon badges flying from the button-holes of tens of thousands of Endeavorers form a picturesque feature, and add a very pleasant touch of color to the conventions, State and national.

Several years ago it occurred to that bright Endeavorer who is always prolific in new ideas, Mrs. Alice May Scudder, that a banner made of Christian Endeavor badges would be most attractive and interesting, and so, in accordance with this suggestion, the Secretary of the United Society invited the local societies, from far and near, to send to him their own ribbon badges, for the idea had been adopted very generally of having local society badges as well as State badges to be worn at local meetings and on all similar occasions.

These badges poured in upon the secretary from the North and South and East and West, Juniors and Seniors vied with each other for representation upon the badge banner.

Very artistically and skillfully these badges were combined by Miss Addie



THE OFFICERS AND TRUSTEES OF THE UNITED SOCIETY OF CHRISTIAN ENDEAVOR.

1. Pres., Francis E. Clark, D. D.
2. Gen. Sec'y, John Willis Baer.
3. Treasurer, William Shaw.
4. Rev. J. Z. Tyler, D. D.
5. Rev. Ralph W. Brokaw.
6. Rev. W. J. Darby, D. D.
7. Rev. H. B. Goose.
8. Bishop Samuel Fallows, D. D.
9. Rev. J. F. Cowan.
10. Rev. M. Rhodes, D. D.
11. Rev. J. T. Beckley, D. D.
12. Rev. M. M. Binford.
13. Rev. James L. Hill, D. D.
14. Rev. Chas. A. Dickinson.
15. Rev. Wm. Patterson.
16. Rev. J. M. Lowden.
17. Prof. Jas. Lewis Howe, Ph. D.
18. Rev. Canon J. B. Richardson.
19. Rev. H. C. Farrar, D. D.
20. Rev. P. S. Henson, D. D.
21. Rev. W. W. Andrews, Ph. D.
22. Rev. N. Boynton.
23. Wm. R. Harper, LL. D.
24. Hon. John Wanamaker.
25. Rev. Gilby C. Kelly, D. D.
26. W. J. Van Patten, Esq.
27. Rev. David J. Burrell, D. D.
28. Auditor, Fred. H. Kidder.
29. Rev. Teunis S. Hamlin, D. D.
30. Rev. Wayland Hoyt, D. D.
31. Rev. Rufus W. Miller.
32. Rev. John Henry Parrows, D. D.
33. W. H. Pennell, Esq.
34. Rev. W. H. McMillan, D. D.
35. Rev. E. E. Dille, D. D.
36. Williston Church, Portland, Me.

America among the Protestant sects to look upon each other with the jealous eyes and speak of each other with the acrid tongues of the past. Never again will these young people, who have touched elbows in the ranks of Christian Endeavor, regard those who are fighting a common battle with themselves with distrust and envy. Never again will it be possible for rival denominations to waste the Lord's money by planting weak and struggling churches so thickly together that they sap each other's vitality and die of mutual distrust and ill-will.

The Society of Christian Endeavor calls for loyalty to the uttermost to the individual church and the denomination with which it is connected. It yields to no one the palm for strenuous and devoted faithfulness to all the interests of the local church, and with this it combines the broadest and most delightful fellowship with all those who love the Lord Jesus Christ.

Its conventions, both the larger and the smaller ones, are object lessons of Christian fellowship and schools of spiritual Christian unity. "In honor preferring one another" is the thought of these conventions. No jibes nor sneers nor ill-natured jokes at the peculiarities of denominations are indulged in. But the devotion and the sincerity of all God's people are recognized.

No organic union is expected or desired. It is not supposed that all Christians will be massed in one great denomination, that all will have the same regimental colors. But it is believed that all may march under the banner of Christ, and that all may belong to the one great army, with its various divisions and corps and regiments and companies.

The union of Christian Endeavorers is not a doctrinal union, because they differ widely in minor points of doctrine, though all hold to the divinity of the Lord Jesus Christ and the great doctrines that centre around that truth.

It is not a unity based on forms of church government, for Episcopalians and Presbyterians, and Congregationalists all feel equally at home in the ranks of the society. But it is a fellowship based on a broad platform of service, love to Christ and work for Him. On this platform all can stand. It is broad enough to contain the millions of Endeavorers already enrolled, and the tens of millions whom we hope may yet take this name.

Every great convention and smaller gathering of a local union cements this fellowship and makes more enduring "the tie that binds." This beautiful spirit of interdenominational fellowship is surely in accord with the spirit of the age as well as with the spirit of Christ. Sectarians can no longer bind the hearts of God's people with their fetters, or shut them away from each other in the dismal dungeons of prejudice.

Wherever I have been, in all parts of the world, I have found this growing desire, which in many places is becoming an intense longing for larger spiritual fellowship among God's people.

"COMMITTEE OF NINE" (PHILADELPHIA CONVENTION).

1. Walter B. Shumway, Chairman.
2. Lewis S. Lee (Treasurer), Finance.
3. Henry M. Bowers (Secretary), Reception.
4. Gustavus S. Benson, Jr., Hall.
5. John B. Scott.
6. Matthew Walker, Music.
7. William A. Bender, Park Meeting.
8. George M. Randle, Press.
9. Richard H. Wallace, Hotel.

FIRST REGIMENT ARMORY, PHILADELPHIA (EXTERIOR).

CHAPTER XXXVIII.

THE PHILADELPHIA CONVENTION.

Great Expectations—Over 7,000 Societies—New York Still the Banner State—A Cordial Address of Welcome—New Friends who have Since been Prominent—The Convention Sermon—Wonderful Progress in Every Direction—What the Papers Had to Say of the Convention—"The Largest Delegate Religious Assembly that Christendom Has Yet Witnessed"—The City Taken by Storm—The President and the Postmaster-General—General Howard's Address—Some "Philadelphia Mintings."

AFTER the convention in Chicago the Endeavorers of the country had come to expect great things of the next annual convention, which was to be held in Philadelphia from the 9th to the 11th of July, 1889. Nor were they disappointed in any respect, for this convention up to that date marked the high-water line of the Christian Endeavor movement.

The hall chosen for the convention was the First Regiment Armory hall, on Broad Street, and it was well adapted to accommodate the thousands of Endeavorers who came together, except that, by reason of the proximity of the railroad trains, it was somewhat noisy.

REV. J. T. BECKLEY, D. D.

The "Committee of Nine" having the convention in charge, were highly complimented for their thorough preparatory work. The plan they adopted has been the model upon which many of the subsequent International Convention Committees have been formed.

At this convention it was reported that there were in all 7,062 societies, with a total membership of 485,000 members, and it was believed that fully 45,000 members had joined the Church during the previous year. New York was then the banner Endeavor State, with 1,387 societies. Massachusetts came second, 742; Illinois third, with 541; Pennsylvania fourth, with 484, while Ohio was but a very few behind, for she reported 465 societies.

Connecticut and Iowa were the only other States that had gone beyond the 300 limit, the former claiming 352 and the latter 336 societies.

At this time Rev. J. T. Beckley, D. D., then the pastor of the Beth Eden

RECEPTION TO PRESIDENT CLARK BY THE CHRISTIAN ENDEAVOR SOCIETY, MADANAPALLE, ARCOT, INDIA.

The Americans in this group are Mrs. Jacob Chamberlain, Rev. Lewis B. Chamberlain, Mrs. F. E. Clark, Rev. Dr. F. E. Clark, Master Clark, Mrs. W. I. Chamberlain, and Rev. W. I. Chamberlain.

of the end, that in one invention, at least, man has struck that principle of transmission of messages which cannot be exceeded, for celerity or rapidity or accuracy, by any method or agent known or unknown, for such a thing is inconceivable.

"We can hardly understand these things as we are in the presence of God and each other to-night, but I pray God to let me live long enough, after having given twenty years of the best of my life to the study and the advocacy of this great proposition, to see this enterprise of Christian missions taken up by the Young People's Society of Christian Endeavor, by the Young Men's Christian Association, by the Young Women's Christian Association, by the Young Women's Temperance Union, by the great Missionary Crusade in the colleges, as well as by the churches of Christ in general, with a determination that before this generation shall pass away the world shall have known that Jesus Christ died for sinners."

ROBERT T. WILDER.

Another memorable address of this convention was given by Mr. Robert T. Wilder, now working in India, on "The Missionary Uprising." His name is well known as the leader of the Students' Volunteer movement, which has gone on side by side with the Christian Endeavor movement as a means of arousing missionary interest especially among the young men in our educational institutions. Here are some sentences that greatly impressed the assembled thousands:

"Seventy-six years ago there was a division in the ranks of the Baptist Church, and some became anti-missionary. When they divided there were about thirty-five thousand in each body. According to the census of 1880, the anti-missionary Baptists numbered forty-five thousand, and the pro-missionary Baptists numbered two and one-half millions. 'There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.' Some one has said that the majority of us are not *anti*-missionary but *O*-missionary.

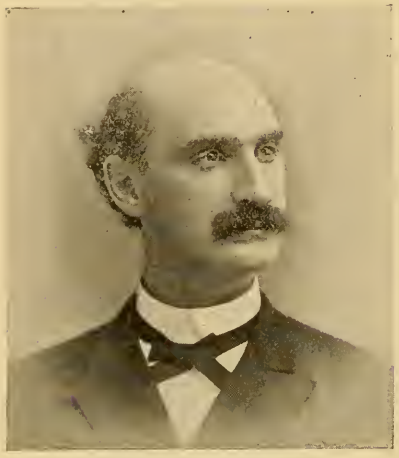
"I hope there is no one before me this afternoon who belongs to the *O*-missionary class. My prayer is the prayer of the stroke of the Cambridge University boat. He prayed that there might be such an outlet of men and money from his country that it would lead to an inlet of blessing from heaven. God grant that there may be such an outlet of men and money from the United States that it will be followed by a great inlet of blessing upon our country. The outlet is coming.

"Three years ago this month, two hundred and forty of our college men assembled near Mr. Moody's home, in Massachusetts. We gathered there to study the Bible. Twenty-three of us met in the little museum back of Crossly Hall and dedicated our lives to the work of foreign missions, and before that summer's school had closed there were one hundred men pledged to go into the

COMMITTEE OF '90.

1. W. H. McClain, Chairman.
2. A. H. Fredericks, Hotels.
3. J. M. Cannon, Correspondence.
4. J. W. Sheldon, Printing and Ushers.
5. L. F. Lindsay, Musical Director.
6. John H. Roth, Finance.
7. Ed. E. Israel, Secretary and Reception.
8. F. W. Tonner, Music.
9. Geo. B. Graff, Halls.
10. W. H. Hammon, Press.

Christian's Duty to His Own Church" was the theme of Rev. J. M. Hubbard, pastor of the First Cumberland Presbyterian Church, of Nashville, Tenn., and was admirably handled; while "The Other Children of the Church" was treated in three splendid addresses, Rev. R. L. Greene, D. D., pastor of the People's Church of Boston, speaking for the Sunday-school, Mr. R. P. Wilder, promoter of the student volunteers for the missionary movement, and Rev. W. H. G. Temple, who had then become my honored successor in Phillips Church, South Boston, for the temperance movement.



REV. W. H. G. TEMPLE.

The convention closed with two notable addresses, one by Rev. H. A. Stimson, D. D., pastor of the Pilgrim Congregational Church of St. Louis, and one by Rev. B. Fay Mills, the eminent evangelist, an address which has been printed and widely circulated throughout all the country, and which was remarkable for its spiritual power and uplift.

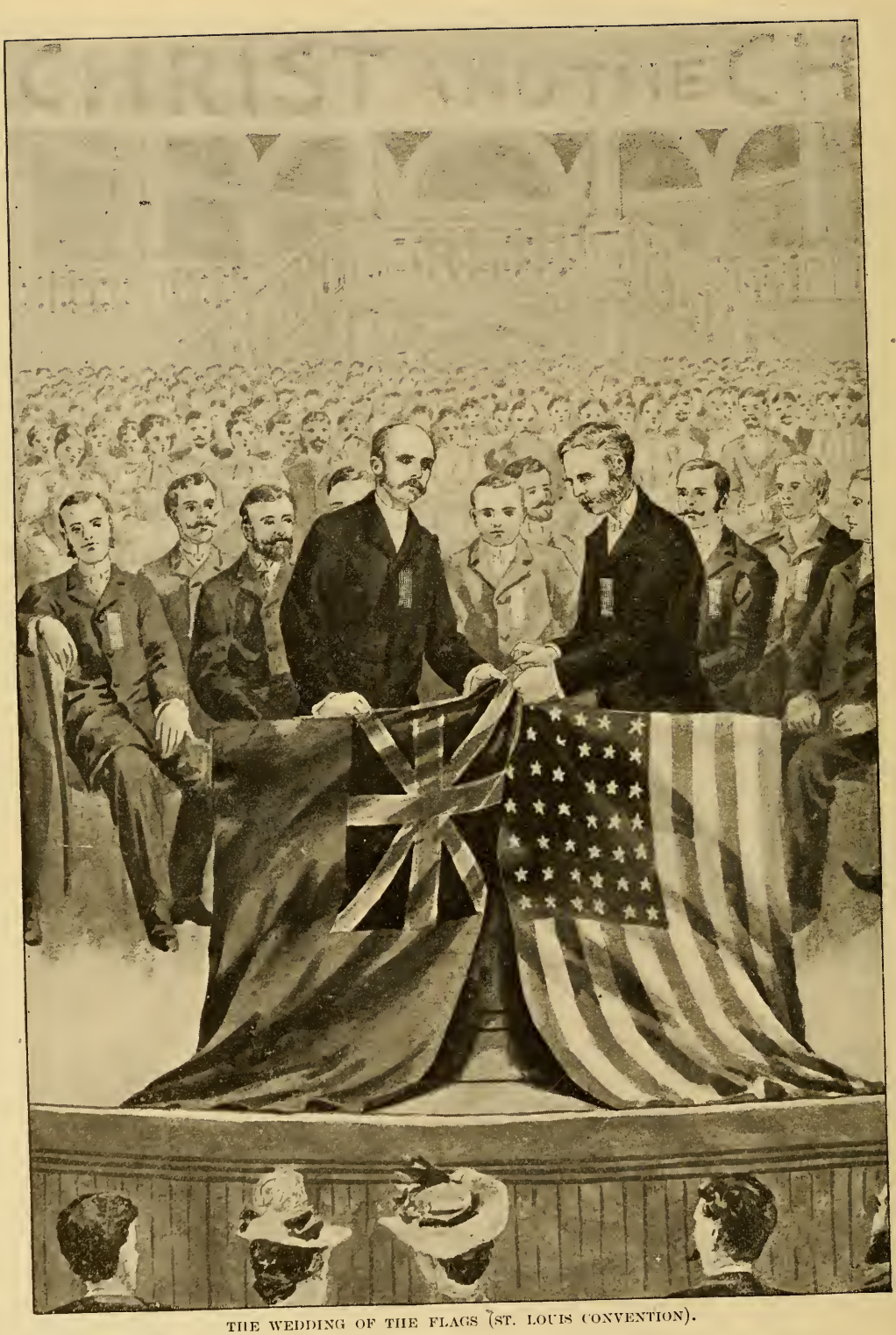
MISS KATE H. HAUS.

REV. H. A. STIMSON, D. D.

Mr. Mills also conducted the closing consecration meeting, which will always be memorable in the hearts of those who were happy enough to be at the St. Louis Convention.

My limited space forbids me to speak of the very helpful conference meetings which were held in various churches, all of which were well attended, or of the reports from the different States and provinces, which were of good cheer. Nor can I describe at length as I would like the pastors' hour, which was full of good things, and which

A GROUP OF DELEGATES ON STEPS OF CONVENTION HALL, ST. LOUIS, MO.



THE WEDDING OF THE FLAGS (ST. LOUIS CONVENTION).

CHAPTER XLII.

WORK FOR THE BOYS AND GIRLS.

The Necessity of the Movement—Tabor, Iowa, and What Occurred There—The Germ of the Junior Movement—The Faithful Pastor and His Work—His Own Account of the First Society—Why Should There be Junior Societies—What the Junior Society is Not—Primary Sunday-School Methods Not Adapted—Not for Pouring In but for Drawing Out—Not Playing at Work but Work—Some Junior Leaders—A Leader in New Jersey—A Leader from St. Louis—A Wisconsin Leader—A Connecticut Leader Transplanted to New York—The Better Half Again—Too Numerous to Mention—A Splendid Society in Australia—Some Missionary Juniors—"The Dear Home Land Across the Sea"—The Junior Society of Two—The Prayer Shelf—Five Pennies as Good as a Nickel.

BOUT this time in the history of the Endeavor movement we began to hear much about the Junior societies. To be sure, they were not new by any means, for the first distinctively Junior Society had been formed several years before in Tabor, Iowa; and more than that, the elements of the Junior Society were in the movement from the beginning.

It will be remembered that in the first society in Portland, Me., on the first evening of its formation, there were boys and girls as well as young women present. The youngest, probably, were ten or eleven, though the majority were verging on young manhood or womanhood, or had already left childhood's years some distance behind them.

Nevertheless, there was a place for the boys and girls in that first society. They were not left out of the plan of their elders, and something was at once given them to do. Before the first society was formed, too, there had been in the Williston Church a pastor's class for the boys and girls, as has been already narrated, and these boys and girls were asked to take a simple pledge, which committed them to the Christian life and which began with the familiar words, "Trusting in the Lord Jesus Christ for strength, I promise that I will strive to do whatever He would like to have me do."

Here was the germ of the Junior movement before any Endeavor Society was established. For a long time the boys and girls in the Williston Society met with their older brothers and sisters, took their share of the work so far as

very difficult, in many churches, to find the right *one* who is willing to devote the time necessary to this work ; but in other places this problem has been solved by two or three, or even five, of the older young Christians, young ladies usually, joining together as co-superintendents to do this most Christ-like work.

It has been said by some one, that " five pennies are quite as good as a

BOYS' JUNIOR SOCIETY, BETHANY PRESBYTERIAN CHURCH, PHILADELPHIA, PA.

nickel," and while one individual who has the time and ability and skill and devotion, all combined, is not readily found, in almost every church can be found five earnest people who love children, and who know how to attract and win them, who are willing to do this blessed work for Him who took the little children in His arms and laid His hands on them and blessed them.

WILLISTON SOUVENIR OF TENTH ANNIVERSARY (1891).

CHAPTER L.

ON ENGLISH SOIL ONCE MORE.

Slow Progress in the Mother Land—The Fostering Care of the Sunday-School Union—Another Invitation—A Run Through Italy—The First English Convention—Some English Endeavorers—An Address With the Right Ring—The Significance of this Convention—The Outlook for the Future—Some Devoted Endeavorers—The Two Weeks' Campaign—Going our Several Ways—Mr. Dickinson's Appointments—Mr. Boynton's Work—Mr. Hill's Tour—Coming Together in Cumberland—Under the Pines of Keswick—English and American Audiences—The Reflex Influence on America—The Endeavor Society No Temporary and Provincial Affair

DURING these years of rapid growth of the Endeavor movement in America, the society, though it had a foothold, was making very slow progress in the mother land. Perhaps this progress was as rapid as could be expected, and the growth of the plant was certainly healthy, if not rapid.

From the first the infant society in Great Britain had been taken under the kindly fostering care of the Sunday-School Union, and, so far as the honorary secretaries of the union and its branches of the union in different provincial cities could help on the work, the society found its way into the affections of the English Sunday-school workers.

Still, as I have said, the growth was slow, and it was freely predicted by some on both sides of the water that Christian Endeavor was not in accordance with the genus of English institutions, and that we need not look for any great growth in the mother land. Some of us believed, however, that the slowness of this growth resulted from lack of information rather than from lack of adaptability, and that all that was needed to secure a generous reception of the Endeavor idea was more light and fuller information. So, again, by the Sunday-School Union of Great Britain and Ireland, with three friends, I was invited to visit England for the purpose of attending some of the May meetings as well as the first Convention of Endeavor Societies of the British Section to be held in Crewe, in Cheshire, on the 13th of May.

Accordingly, on the 4th of April, 1891, my dear friend, Rev. C. A. Dickinson, and myself set sail on the steamer "Umbria" from New York for Liverpool. A week later we were on English soil, but we did not tarry long in the old country just then, for, being worn out with our duties at home, we had resolved to

COMMITTEE OF '91 (MINNEAPOLIS CONVENTION).

1. Frane B. Daniels, Chairman.
2. Willis M. McDonald, General Secretary.
3. Fred W. Dean, Treasurer.
4. William G. Breg, Assistant to Chairman Reception.
5. Trafford N. Jayne, Chairman Excursion.
6. Edward M. Conant, Assistant Secretary and Chairman Hotel.
7. J. E. Thwing, Chairman Transportation.
8. Harry A. Kinports, Chairman Reception.
9. Grove A. Gruman, Chairman Hall.
10. Lew A. Huntoon, Chairman Printing.
11. F. G. Atkinson, Chairman Music and Press.

GREAT NOR. STONE BRIDGE, ST. ANTHONY FALLS, AND EXPOSITION BUILDING (CONVENTION HALL), MINNEAPOLIS, MINN.

PLATFORM AND CHORUS SEATS, CONVENTION HALL, MINNEAPOLIS, MINN.

CHAPTER LI.

THE CONVENTION OF THE TWIN CITIES.

The Actual Registration—The Opening Scene of the Convention—A Growing Task—Some Hearty Addresses of Welcome—The Secretary's Report an Inspiring Document—The Great Increase of the Past Year—Why the Color Came to His Cheeks—The Famous Pastor's Hour—Thrilling Addresses—Dr. Rondthaler's Open Parliament—His Flowery Remark—Dr. Deems on the "Soo" Line—"Beautiful Oklahoma"—The Next Convention—Good-Natured Montrealers—An Historic Thunderstorm—No Panic in an Endeavor Convention.

THE first decade of the Christian Endeavor movement was now well rounded out, and the societies were fairly started upon a new decade by the splendid convention which was held in the twin cities of Minnesota—Minneapolis and St. Paul.

To be sure, Minneapolis had the lion's share on this occasion, since it was necessary to have the principal meetings in some one place, but St. Paul shared in the preparations and in the entertainment, and an important meeting was held in that city on the Sunday afternoon of the convention, and it also shared, I believe, in the blessing which always comes with an International Convention.

DELEGATES ENTERING CONVENTION HALL, MINNEAPOLIS (EXTERIOR).

This was by far the largest convention held up to this date. It was found that the actual registration was over 11,000, and it was estimated that at least 3,000 delegates were present who failed to register their names. "At half-past three o'clock," says the excellent report of this convention, "the doors of the hall were thrown open and the vast throng

THE EXCURSION STEAMERS (ST. LOUIS CONVENTION).

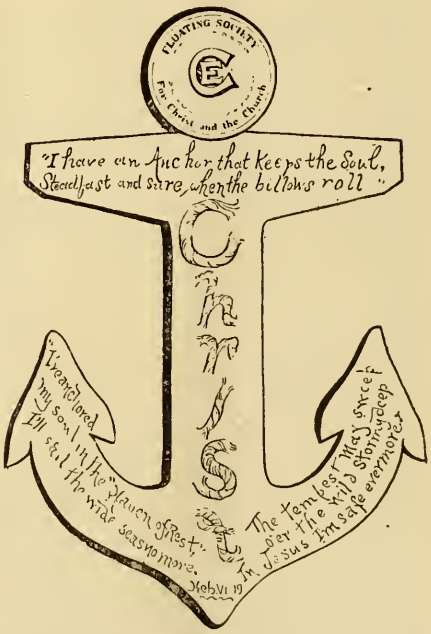
CHRISTIAN ENDEAVOR MISSION LAUNCH, VINEYARD SOUND MASS.

CHAPTER LIII.

ON SEA AND SHORE.

A Wild Prediction—Some Touching Stories—The Wreck of the "Galatin"—How He Saved His Pledge—The Japanese Society and the Floating Society—Miss Antoinette P. Jones and Her Work—How the Work Began, How It Extended—Another Clause in the Pledge—Introduction Cards—An Endeavor Social for Jack Tar—Throw Out the Life-Line—Ringing Them Up—Mr. Wood and His Mission—Junior Endeavorers of the Navy Yard—The Character of the Sailor.

IF, when the Christian Endeavor movement began in 1881, any prophet had predicted that within less than a dozen years there would be scores of faithful societies sailing the main, and that they would be found on almost every ocean where the American flag floats, he would have been considered a wild-eyed prophet indeed; and yet such were the facts, and the work among the sailors and on shipboard has developed into one of the most interesting and fruitful phases of Christian Endeavor.



Many touching stories have come to us from the sailor lads who are true to their pledge and true to their motto, and who live for Christ and the Church just as really as if they were not often ten thousand miles away from any church home, with only the tapering masts of their vessels to remind them of the heaven-pointing spires of their boyhood.

Most interesting is it to follow these wanderers from port to port, and to see how true they are to their obligations under most adverse circumstances. Pathetic is the story of the "Galatin," which was wrecked on the New Hampshire coast a few years since, and among whose crew was a floating Society of Christian Endeavor, some of whom were lost and some saved. One of the rescued sailors said afterward that he lost every prized possession that he had except his Christian Endeavor badge, and that was pinned to his shirt. Another mourned that he had

GROUP OF MEMBERS, NEW YORK POPT FLOATING SOCIETY.

MEMBERS OF SANTEE AGENCY CHRISTIAN ENDEAVOR SOCIETY. (DAKOTA INDIANS.)

CHAPTER LIV.

IN UNEXPECTED PLACES.

Neglected Mission Districts—In the Slums—A State Prison Society—A Pathetic Message—In Asylums and Hospitals—Among New York Policemen—Among the Life Savers—Some Earnest Workers—Christian Endeavor in the Army—Good News from the Frontier—Among the National Guards—Commercial Travelers and Their Endeavor—The Travelers' Union—What the Members Promise—A Touching Testimony—For the Deaf and Dumb—Among the Italians and Bohemians—Hungarians and Poles—Mexicans and Chinese—Mr. Ju Hawk's Address—"God Be With You" in Cree—Christianizing White People—What Some Christian Endeavor Indians Are Doing.

IF I had the data and the skill at my command I could write a most thrilling chapter on the struggles and triumphs of Christian Endeavor in unexpected spots, the victories won by humble souls in their efforts to begin and lead a new life, the attempts, the failures, and successes of those who have lost their place in the ranks of the world's respected toilers, and who have regained it through the influence of the society, or some kindly young soul connected with the society who has been led by the love of Christ to devote his life to the outcast and the downcast.

Many a society has been started in a neglected mission district; many a society has brought new life and cheer to a hard-worked city missionary; many a society has given workers and fighters to a forlorn hope; many a society has been hands to labor and eyes to see and feet to run on difficult errands for those who, almost discouraged, have been laboring for the uplift of humanity in the slums of our great cities, or the viler slums of some dark continent into which the light of the Gospel has only begun to pierce.

In other unexpected places, too, has the society made its way, and by its flexibility and adaptability has proved that it had a mission even there. I scarcely remember a more pathetic incident connected with all these years of the Endeavor movement than the telegraphic message that came to the St. Louis Convention from a Christian Endeavor Society of the State Prison in Wisconsin to the effect that the boys, in the only society in the world which could not be represented at the convention in person, sent their greetings. The story of this society can only be told appropriately by the chaplain of this institution.

FLOATING SOCIETY DELEGATES, SOLAGO COUNTY, CALIFORNIA.

SIOUX INDIANS OF SANTEE TRAINING SCHOOL, MEMBERS OF Y. P. S. C. E.

"On February 2, 1890, the first Christian Endeavor Society ever organized within prison walls in this sin-darkened world was established in the chapel of the Wisconsin State Prison by Rev. Victor Kutchin, who had been deeply impressed by the methodical plan and practical workings of the Christian Endeavor from its inception by Rev. F. E. Clark at the renowned 'Williston Church,' of Portland, Me.

"The charter members consisted of 35 active and 23 associate. The highest membership at any one period is 204. Total membership, 724; present, 65.

"Owing to the expiration of their respective terms, it has proved impossible to regulate the numerical fluctuations; and the same influence has acted adversely upon some whom we have reason to believe would have been confirmed in a Christian course of life had they remained for a longer period under the elevating influence of the gospel truth, to which they were strangers upon their arrival at this institution.

"Still, we have cause to thank God for His manifest influence and resistless power which has sustained this little Christian Endeavor Society amid all the opposition, ridicule, sarcasm, and various hindrances with which it has had to contend. This opposition was more sharp, intense, and bitter than might be generally supposed by our kind friends in the outside world.

"Still, despite all the shadows which have clouded the course of this experimental society within Waupun's prison walls, we have kept on our way, and we can trust the Lord for still better results in the near future. We feel sure that the Christian Endeavor is about to be generally recognized throughout the land as a potent factor in leading many of the criminal classes to embrace that saving gospel of Christ which is so essential to their happiness, both in this present world and the world to come.

"By the working principles of the Christian Endeavor, in connection with the usual methods employed by clergymen having a prison congregation, we can easily arrive at the degree of spirituality wherein to grade our variously-minded individuals who, through this means, have become our special and more intimate charges. It is also a very convenient mirror in which the applicant for admission to the fold of the Good Shepherd reveals his earnestness, or lack of it, and that before he is scarcely aware of the possibility of our fully comprehending him.

"Where the conversion is actual, the changed demeanor from that common sadness or recklessness so prevalent in penal institutions to one of quiet and abiding trust peculiar to the genuine convert, is an indication which almost invariably indicates the new disciple of the Master."

Another such society is in the Connecticut State Prison, and the chaplain writes encouragingly of its work and its effect upon the men.

THE DRILL HALL, MONTREAL, AS THE ENDEAVORERS WERE ASSEMBLING.

CHAPTER LVII.

THE NEW YORK CONVENTION.

A Magnificent Meeting—Opening Scenes—How the Endeavorers Came In—Some of the Distinguished Speakers—A Ripple of Excitement—Some Distinguished Statesmen—The Postmaster-General and the Secretary of State—Hon. Chauncey M. Depew—"Cleveland, '94"—The World Around—Simultaneous Meetings—Denominational Rallies—A Marvelous Consecration Meeting.

HOW shall we characterize this magnificently tremendous meeting? I do not intend to deal in superlatives, for I believe thoroughly "in the power of an under-statement;" but these adjectives are chosen deliberately. The meeting was magnificent in its size, in its spirit, in its enthusiasm. It was tremendous in the overwhelming throngs who crowded the Madison Square Garden day after day, from July 7 to the 11th. A conservative estimate placed the number of delegates at 30,000, to say nothing of the great multitude of those who took advantage of the reduced railroad rates to visit the city, and who were not registered as delegates.

As the introduction to the Eleventh Annual Report truly says: "The immense stock of souvenir programs, badges, and maps of the city which the committee of '92 had provided were exhausted almost before the first session opened. The great auditorium of Madison Square Garden, although the largest audience-room on the continent, seating 14,000, came far short of accommodating all who desired to attend the convention, and thousands of delegates were turned away at every session, unable to gain admission. It was also found necessary to increase the provisions which had been made for simultaneous meetings in adjacent churches, and this was done to such an extent that on Sunday evening mass-meetings were held in no less than eleven different places, including the Carnegie Music Hall and the Metropolitan Opera House.

"The presence of such a multitude of young people, actuated by a common religious impulse, made a most profound impression upon the city's life. That was manifested on every hand. The decorations of the hall were abundant and tasteful, and especially at the evening sessions, with the 4,000 incandescent electric lights lining the great steel arches of the roof, collected in rosettes along

COMMITTEE OF '92 (NEW YORK CONVENTION).

1. Rev. H. T. McEwen, Ph. D., D. D., Chairman.
2. H. M. Davis, Printing.
3. J. W. Allen, Secretary.
4. A. V. Heely, Press.
5. James A. Cruikshank, Excursion.
6. W. F. Stevens, Hotel.
7. Parsells Cole, Correspondence.
8. Charles Caldwell, Reception.
9. Charles J. Frye, Jr., Music.
10. Josiah R. Wray, Treasurer.
11. Milton S. Littlefield, Jr., Music.
12. Levi S. Hulse, Hall.

INTERIOR OF MADISON SQUARE GARDEN.

"CROWDED OUT."

CHAPTER LXI.

THE MONTREAL CONVENTION.

The Title of the Chapter—The Montreal Convention—The Preliminary Meetings—The Opening Session—The Wise and Witty Welcomes—The Booming Cannon, and What They stood For—Junior Society Work and Its Importance—The Statistics of the Past Year—Some Eloquent Addresses—The First Signer of the Junior Pledge—An Unhappy Incident—All's Well that Ends Well—Some Memorable Consecration Meetings—A Sudden Death—Generous Endeavorers—The White Caps, and What They Did—The Press Committee—A Delightful Excursion—A Happy End.

HAVE chosen for the title of the chapters which relate to the great International Conventions the name by which they are familiarly known by Endeavorers everywhere. They are not spoken of as the Tenth Convention or the Twelfth Convention, but by the name of the city which extends its generous hospitality to the delegates. Moreover, to Endeavorers at least, the name is preceded by the definite article *the*. It is *The* New York Convention, The Minneapolis Convention, The Montreal Convention, as though no other convention had ever been held in these fair cities.

As a general description of this memorable meeting I cannot do better than to quote the graphic words with which the compiler of the admirable report prefaced his account of the Twelfth International Convention.

"Those who were present at the Tenth International Christian Endeavor Convention, held in Minneapolis in 1891, were deeply impressed with the eagerness of the Canadian delegates to secure the convention within their borders for 1892, and many sympathized with them in their disappointment when it was announced that the convention would be held in New York—a disappointment partly allayed by the announcement that Montreal had been decided upon for the convention of 1893. Such was the enthusiasm of the Canadian delegates on this occasion that it was confidently predicted that when the convention should meet in Montreal it would receive a rarely cordial welcome. This prediction was amply fulfilled. Long before the month of July arrived circulars of information were being sent repeatedly to all parts of the country, indicating a state of preparedness on the part of the Committee of '93 which augured great things for the coming convention. Every possible arrangement for the comfort and convenience of the delegates was made, and the work of the committee as a whole and of the several sub-committees received unqualified praise.

COMMITTEE OF '93 (MONTREAL CONVENTION).

1. Mr. A. A. Ayer, Chairman.
2. Mr. H. A. Barnard, Music.
3. Mr. A. R. Grafton, Hall.
4. Mr. Arthur F. Bell, Reception.
5. Mr. Robert Greig, Treasurer.
6. Rev. S. P. Rose, D. D., Representative of the Local Union.
7. Mr. H. B. Ames, Press.
8. Mr. Geo. R. Lighthall, Hotel and Secretary.

CHAPTER LXIV.

THE CLEVELAND CONVENTION.

Unfavorable Omens—The Hard Times and the Strike—Eugene V. Debs or Grover Cleveland—No Postponement—A Bitter Disappointment—A Graphic Report—The Preliminary Meetings—Governor McKinley's Welcome—Some New Features—Something for the Eye as Well as the Ear—Banners and Diplomas—The Roll of Honor—An Address in Chinese—Jonas Spotted Bear—The Sermons Once More—What the Papers Thought of It—Something More than Gush—Farewell Words.

IF ever a convention-day drew near clouded by unfavorable omens, it was the opening day of the Thirteenth International Christian Endeavor Convention. The superstitious felt that they had reason to be confirmed in their bad opinion of the number thirteen, and the hearts of even the bravest sank within them as the day approached.

In the first place, a year of intense business depression had been felt in all parts of the country. Many Christian Endeavorers who had hitherto been earning good salaries had been thrown out of employment altogether. The parents of not a few had been reduced almost to penury by the hard times, and it was thought that if there were no other cause operating to reduce the attendance it would be much below the average of recent years.

But worse than the hard times, shortly before the date of the convention the most extensive strike that ever paralyzed American industries was inaugurated at Chicago. For a little while it seemed that Eugene V. Debs, and not Grover Cleveland, was the ruler of the United States. The scenes of bloodshed and riot in Chicago, and in some other sections of our country, will be long remembered, and will cause 1894 to stand out in our history as a lurid and unhappy year.

The strike, starting in Chicago, extended sympathetically in every direction. Tens of thousands of miles of railroads were "tied up." Things grew worse and worse, and, just at the blackest hour of this night of industrial depression, before the dawning day of better things, came the week, from the 8th to the 15th of July, of the Christian Endeavor Convention.

The strike was at its very worst. The industrial condition of the country was the most hopeless. Delegates did not know whether, if they started from

COMMITTEE OF '94 (CLEVELAND CONVENTION).

5. Rev. S. L. Darsie, Music. 6. F. Melville Lewis, Printing. 7. Norman E. Hills, Entertainment. 9. J. E. Cheesman, Hall.
4. A. E. Roblee, Treasurer, Finance. 1. Miriam C. Smith, Secretary. 3. A. W. Neale, Reception. 11. Rev. R. A. George, *Ex-officio.*
2. Rev. J. Z. Tyler, Chairman. 8. R. B. Hamilton, Press. 10. J. V. Hitchcock, Auditor.

CONVENTION MEETING TENT (CLEVELAND).

INTERIOR TENT, CLEVELAND CONVENTION.

EXTERIOR OF SANGERFEST HALL. (CLEVELAND CONVENTION.)

ARRIVAL OF MICHIGAN DELEGATION. (CLEVELAND CONVENTION.)

Taken about 7 P. M.

THE CONVENTION IN SESSION (CLEVELAND), SHOWING AUDIENCE CONVULSED WITH LAUGHTER.

PROMINENT JUNIOR WORKERS.

1. Rev. W. W. Sleeper.
2. Ida M. Middleton.
3. Miss Ida Bradshaw.
4. Miss May C. Merritt.
5. Thomas Wainright.
6. Miss Caroline M. Brookfield.
7. W. S. Ferguson.
8. Rev. A. W. Spooner.
9. Rev. Henry Nason Kinney.

PROMINENT STATE WORKERS.

Plate No. 1.

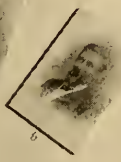
PROMINENT STATE WORKERS.

Plate No. 1.

1. Rev. J. H. Barton, Caldwell, Ida.
2. Mr. W. L. Noell, Huntingdon, Tenn.
3. Mr. W. H. G. Belt, Baltimore, Md.
4. Rev. W. Hamlyn, Charlottetown, P. E. I.
5. Rev. Henry T. McEwen, D. D., New York.
6. Mr. H. H. Spooner, Chicago, Ill.
7. Mr. W. G. Bell, Austin, Tex.
8. Mr. W. H. Strong, Detroit, Mich.
9. Rev. A. E. Driscoll, Souris, Man.
10. Rev. W. P. Miller, Portland, Ore.
11. Mr. Robert Lawson, Cheyenne, Wyo.
12. Rev. C. H. Crawford, Hammond, La.
13. Mr. E. G. Chamberlain, Concord, N. H.
14. Rev. W. F. McCauley, Dayton, O.
15. Rev. Clarence H. Barber, Manchester, Ct.
16. Rev. A. D. Thaeler, Winston, N. C.
17. Mr. John S. Smith, Halifax, N. S.
18. Mr. T. P. Barber, Colorado Springs, Col.
19. Mr. John D. Ellis, Newport, Ky.
20. Miss Antoinette P. Jones, Falmouth, Mass.
21. Mr. H. A. Moulton, Montreal, P. Q.
22. Dr. Elmer E. Kelly, San Francisco, Cal.
23. Mr. G. Tower Fergusson, Toronto, Ont.
24. Rev. C. A. B. Jennings, Union, S. C.
25. Rev. William C. Daland, Westerly, R. I.
26. Mr. John H. Ganner, Russellville, Ark.
27. Mr. Charles E. Allen, Boston, Mass.
28. Rev. A. D. Kinzer, Perry, Io.
29. Rev. A. F. Richardson, Grafton, W. Va.
30. Rev. Harry O. Scott, D. D., Hasting, Neb.
31. Rev. J. C. French, D. D., Newark, N. J.
32. Mr. James R. Townsend, Augusta, Me.
33. Mr. William Blincoe, Guthrie, O. T.
34. Rev. C. D. McDonald, D. D., Grafton, N. D.
35. Mr. Robert Caskey, Salt Lake City, Utah.
36. Rev. Richard W. Lewis, Meridian, Miss.
37. Mr. C. C. Fuller, Bozeman, Mont.
38. Mr. John P. Hartman, Jr., Puyallup, Wash.
39. Rev. J. T. McCrory, D. D., Pittsburg, Pa.
40. Mr. Thomas Jones, Kansas City, Mo.
41. Mrs. Mary R. Riggle, Socorro, N. M.
42. Mr. J. M. Wollam, Phœnix, Ariz.
43. Mr. Charles N. Hunt, Minneapolis, Minn.
44. Mr. W. I. Hulett, Aberdeen, S. D.
45. Judge L. J. Kirkpatrick, Kokomo, Ind.
46. Mr. Alton G. Leffingwell, Appleton, Wis.
47. Prof. D. S. Kelly, Emporia, Kan.
48. Rev. F. L. Nash, Carson City, Nev.
49. Rev. M. J. Williams, Muskogee, I. T.
50. Mr. L. A. Conner, Jr., Washington, D. C.
51. Mr. E. G. Osgood, Bellows Falls, Vt.
52. Mr. Fred. S. Ball, Montgomery, Ala.
53. Mr. R. A. Magee, Wolsley, N. W. T.
54. Rev. S. B. Meeser, Wilmington, Del.
55. Mr. F. A. Curtis, Orlando, Fla.
56. Mr. Edward Marsden, Alaska.

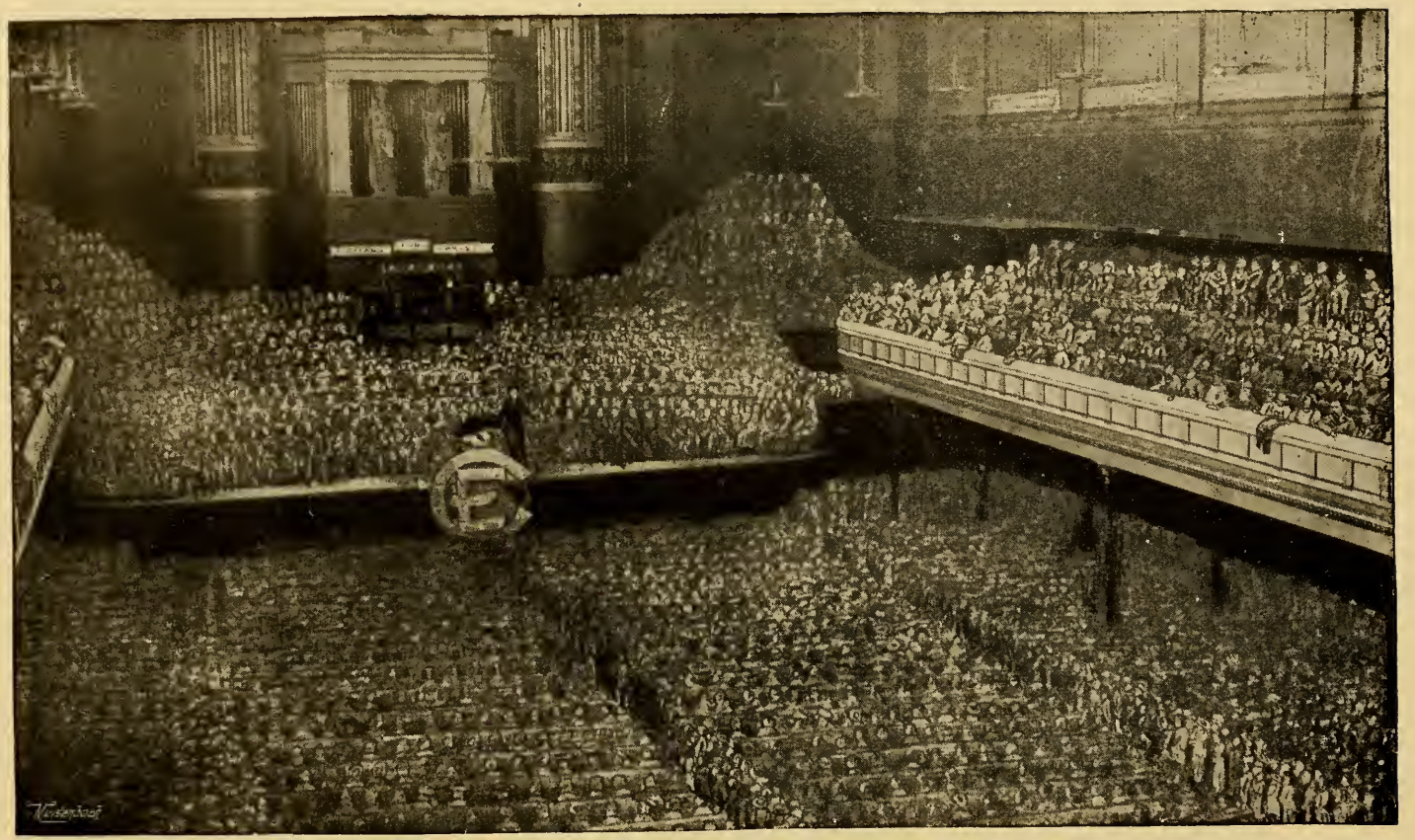
Plate No. 2.

1. Mr. Frank A. Leach, Jr., Oakland, Cal.
2. Mr. Charles L. France, Toledo, O.
3. Mr. A. Gordon Cassels, Savannah, Ga.
4. Mr. E. E. Towner, Montpelier, Vt.
5. Mr. Roland Mellish, Halifax, N. S.
6. Mr. John B. Sleman, Jr., Washington, D. C.
7. Mr. Peyton Robertson, Nashville, Tenn.
8. Mr. H. H. Grotthouse, Dallas, Tex.
9. Mrs. Robert Collier, Denver, Col.
10. Miss Maude P. Douglas, Auburn, R. I.
11. Miss Mabel Milligan, Las Vegas, N. M.
12. Miss Nellie Whitfield, Kildare, O. T.
13. Miss Mattie E. Race, Jacksonville, Fla.
14. Mr. R. W. Timmons, Moose Jaw, N. W. T.
15. Mr. James McIntosh, Victoria, B. C.
16. Mrs. J. H. Darnell, Van Wert, O.
17. Mr. A. E. Kilbourne, East Hartford, Conn.
18. Rev. J. F. McCurdy, Bonshaw, P. E. I.
19. Mr. O. W. Stewart, Eureka, Ill.
20. Mr. Charles B. Dart, Kansas City, Mo.
21. Mr. Archie B. Warner, Atlanta, Ga.
22. Mr. Thomas H. Allen, Montreal, P. Q.
23. Miss Nellie C. Goodell, Spencer, Io.
24. Miss Mary F. Gipson, Caldwell, Id.
25. Miss Carrie A. Holbrook, St. Paul, Minn.
26. Mr. John A. Ewton, Russellville, Ark.
27. Mr. Frank O. Bishop, Pawtucket, R. I.
28. Mr. Ben. H. Soper, Oshkosh, Wis.
29. Mr. J. H. Burns, Wilmington, Del.
30. Miss Lillian M. Fisher, Bryant, S. D.
31. Mr. H. E. Dill, Moosomin, N. W. T.
32. Mr. Frank W. Lund, Nashua, N. H.
33. Mr. John Josten, Denver, Col.
34. Mr. J. H. Murphy, Boulder, Mont.
35. Rev. H. A. Thompson, Phœnix, Ariz.
36. Mr. A. E. Dewhurst, Utica, N. Y.
37. Mrs. M. Jolly Van Hook, Birmingham, Ala.
38. Elder M. F. Harmon, Jackson, Miss.
39. Mr. Thomas Morris, Jr., Hamilton, Ont.
40. Mr. H. N. Tolles, Salt Lake City, Utah.
41. Mr. Allan Nicholson, Union, S. C.
42. Mr. H. D. Boughner, Clarksburg, W. Va.
43. Mr. Louis Burt Hull, Grafton, W. Va.
44. Miss Jennie T. Masson, Indianapolis, Ind.
45. Miss Jeannette Prince, Spencer, Mass.
46. Miss Sallie M. Protzman, Baltimore, Md.
47. Miss Bessie E. Skelton, Kansas City, Kan.
48. Miss Lucy Jurney, Washington, D. C.
49. Mr. Paul Pratt, Richmond, Va.
50. Mr. George MacDonald, Altoona, Pa.
51. Miss Luella E. Holland, Saginaw, Mich.
52. Miss Myrtie Shively, New Orleans, La.
53. Mr. B. R. Hoobler, Bay City, Mich.
54. Mr. W. H. Morrow, Portland, Ore.
55. Mr. N. B. Fitch, Casselton, N. D.
56. Mr. W. R. Dawes, Lincoln, Neb.



AUSTRALIA.

1. W. H. Barraclough.
2. Rev. Alfred Bird.
3. Rev. W. Scott.
4. F. Kemp.
5. Rev. W. J. L. Closs.
6. George Gray.
7. J. B. Jackson.
8. W. B. McCutcheon.
9. Rev. Wm. Clark.
10. H. E. Wootton.
11. A. S. Wilson.
12. J. G. Thompson.
13. Randolph S. Gray.
14. Y. M. C. A. Building, Sydney.
15. Wesley Church.
16. Town Hall, Sydney.
17. Tea Meeting, September 12, 1892, 2,300 at tables at one time (Melbourne Town Hall).



FIRST ANNUAL CONVENTION, GLASGOW, SCOTLAND, 1895. PUBLIC MEETING IN GRAND HALL.

SOME LADIES WHO HAVE HELPED THE ENDEAVOR CAUSE.

1. Mrs. Mary Montgomery (Adand, Turkey).
2. Mrs. J. W. Van Patten.
3. Mrs. Amos R. Wells.
4. Mrs. Dr. Farnam (Shanghai).
5. Mrs. George B. Coleman.
6. Mrs. Wm. Shaw.
7. Mrs. James L. Hill.
8. Mrs. Charles A. Dickinson.
9. Mrs. Neesina (Japan).
10. Mrs. John Willis Baer.
11. Mrs. J. L. Fowle (Cæsarea).
12. Miss Harriet J. Wishard.

COMMITTEE OF THIRTEEN (BOSTON CONVENTION, 1895).

1. Samuel B. Capen, Chairman.
2. George W. Coleman, Vice-Chairman.
3. R. H. Magwood, Secretary.
4. F. F. Davidson, Auditor.
5. H. G. Dixon, Decoration.
6. Charles E. Allen, Excursion.
7. Charles H. Kilborn, Printing.
8. A. J. Crockett, Hall.
9. William Shaw, Finance.
10. E. A. Gilman, Reception.
11. F. W. Walsh, Jr., Accommodation.
12. George K. Somerby, Music.
13. W. F. Bartholomew, Press.

CHAPTER LXXX.

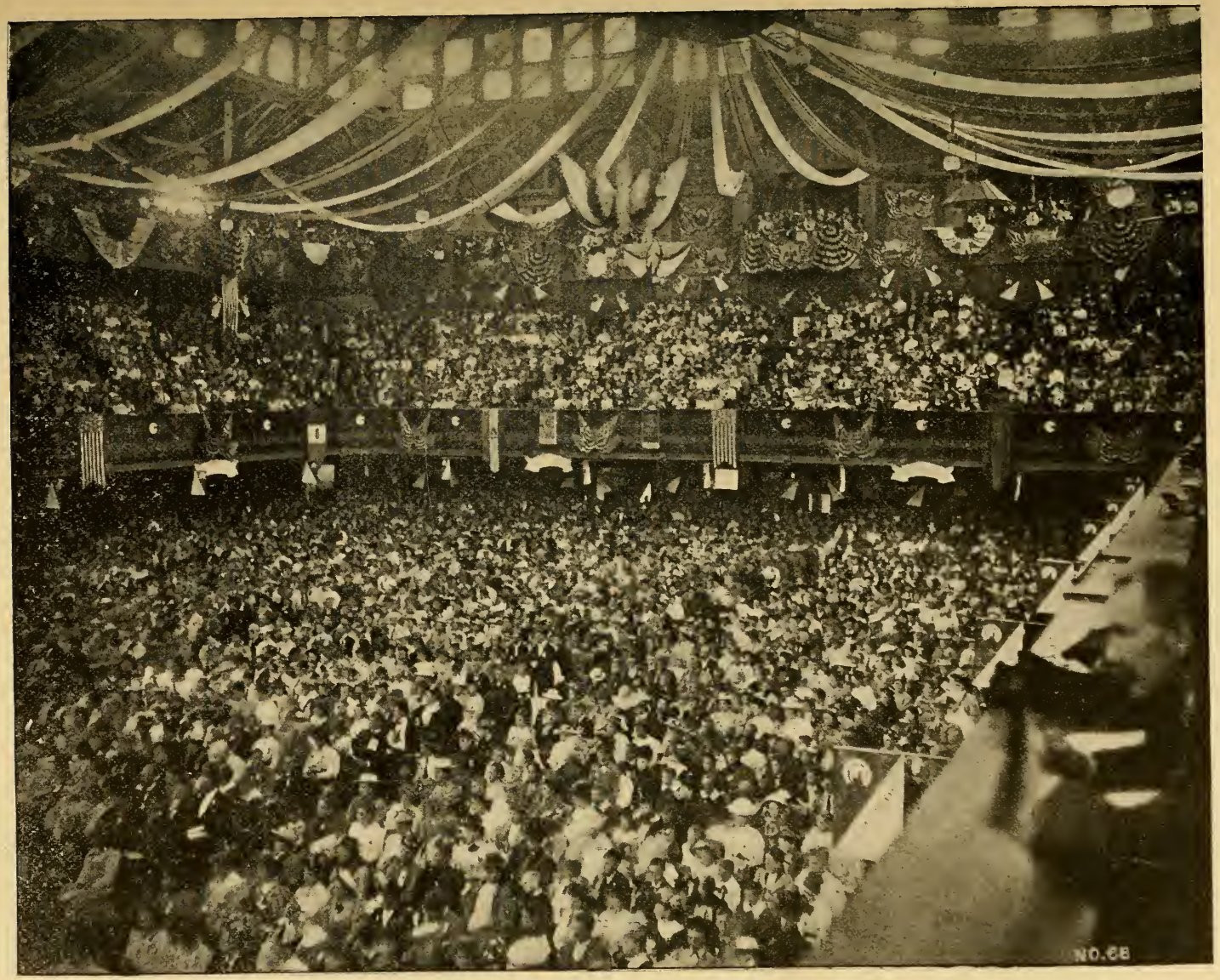
THE BOSTON CONVENTION OF 1895.

The Story of the Boston Convention—A Difficult Story to Tell—The Inadequacy of the English Language—Boston's First Great Convention—How Things Worked Together for Good—The Public Gardens and Boston's Decorations—The Convention Weather—The Boston Papers and Their Welcome—The Motormen and the Police—A Little Story from a Saloon—Historic Pilgrimages—The Jingo Spirit and Why it was Absent—Many Delegates from Abroad—The Wonderful Evangelistic Services—Christian Citizenship and Reform—A Missionary Convention—The World's Union and How it was Formed—A Brief Story of the Days—Tents "Williston" and "Endeavor"—The Growth of the Year—The Denominational Rallies—The Responsibilities of Success—Some Rare Excursions—A Quiet Sabbath—The Scholarship of the World for Christ—The Greatest of Conventions—"Arouse Ye, Arouse Ye, O Servants of God."

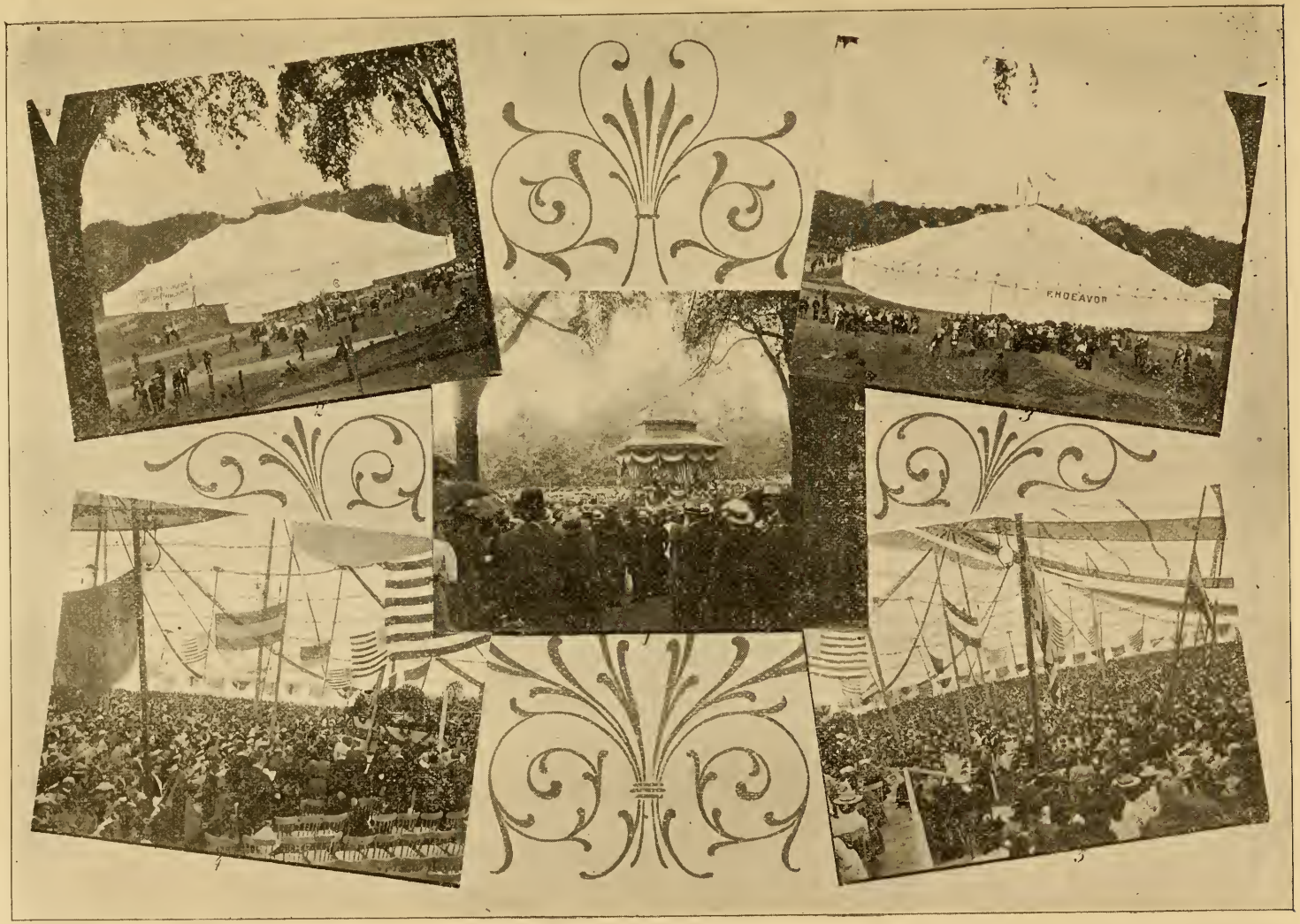
O write the story of the Fourteenth International Convention as I am attempting to do immediately after its close is a difficult task indeed, without seeming to indulge in exaggeration and unwarrantable superlatives. And yet whatever the appearance may be to the cool-blooded reader who peruses this account a thousand miles from Boston and six months after the convention is over, it would, in reality, be difficult to indulge in unwarrantable superlatives about such a convention. Superlatives seem tame and the most glowing adjectives altogether inadequate to describe this magnificent gathering.

It is evident that it is not due to any professional partiality that I find the English language so inadequate to the description, for, as I read the many accounts of the convention in the secular and religious papers of the day, I find that my brothers of the quill are troubled in the very same way. The best that any of us can do is to give what seems to us a faint, tame, and colorless account of this hugest of all religious gatherings since the world began.

It will be remembered that it was decided in 1893 that the Convention of 1895 should be held in San Francisco if the railroads should agree to a sufficiently low rate in view of the thousands whom they would transport across the continent. This agreement was not forthcoming, however, and in October of 1894, it was decided that some other place must be found for the Convention of 1895. As can readily be seen this was very short notice, and afforded but



INTERIOR MECHANICS' HALL (BOSTON), CONVENTION IN SESSION.



"BOSTON, '95."

1. Patriotic Meeting on Boston Common. 2. Tent Williston. 3. Tent Endeavor. 4. Interior Tent Williston. 5. Interior Tent Endeavor.

"BOSTON, '95."

1. The Bicycle Run—Reception at Secretary Baer's Home, "Winthrop Highland." 2. Mechanics' Hall (front). 3. Mechanics' Building, Showing Cotillion Hall.
4. Street Decorations. 5. Some State Headquarters in Mechanics' Building.

CHRISTIAN ENDEAVOR IN CHINA.

1. Chinese Delegates to California State Convention, 1895.
2. Rev. W. P. Bentley, General Secretary United Society of Christian Endeavor for China.
3. Officers of the Christian Endeavor Society of the Girls' Boarding-School, Foo Chow, China.
4. Rev. and Mrs. George H. Hubbard, Foo Chow, China.
5. Chinese Christian who led the Meeting when Dr. and Mrs. Clark were in Canton.
6. Rev. J. Stevens, President of United Society of Christian Endeavor for China.
7. The Officers of Foo Chow City Society, with Rally Banner.
8. First National Christian Endeavor Convention in China (June, 1894), Native Delegates.
9. Interior of Foo Chow City Church, the home of the largest Society in China. The Students from Banyan City Scientific College also hold their meetings here.
10. Mass Meeting in connection with the First National Christian Endeavor Convention in China (June, 1894).

CHRISTIAN ENDEAVOR IN JAPAN.

1. Takashaski Young People's Society Christian Endeavor, Okayama, Japan.
2. President Kozaki and family of the Doshistra of Kioto.
3. A Christian Endeavor Family.
4. Second Annual Japanese Convention, Osaka, 1895.
5. Christian Endeavor Hall, purchased for the Okayama Orphan Asylum.
6. Okayama Church. The audience sits on the floor.
7. Okayama Christian Endeavor Society, 1895.
8. Kobe Kindergarten, where many Christian Endeavor meetings have been held.
9. Girls' School Christian Endeavor Society, Totton, Japan.

267.C 2
AUTHOR
Clark, Francis E.
TITLE
World Wide Endeavor

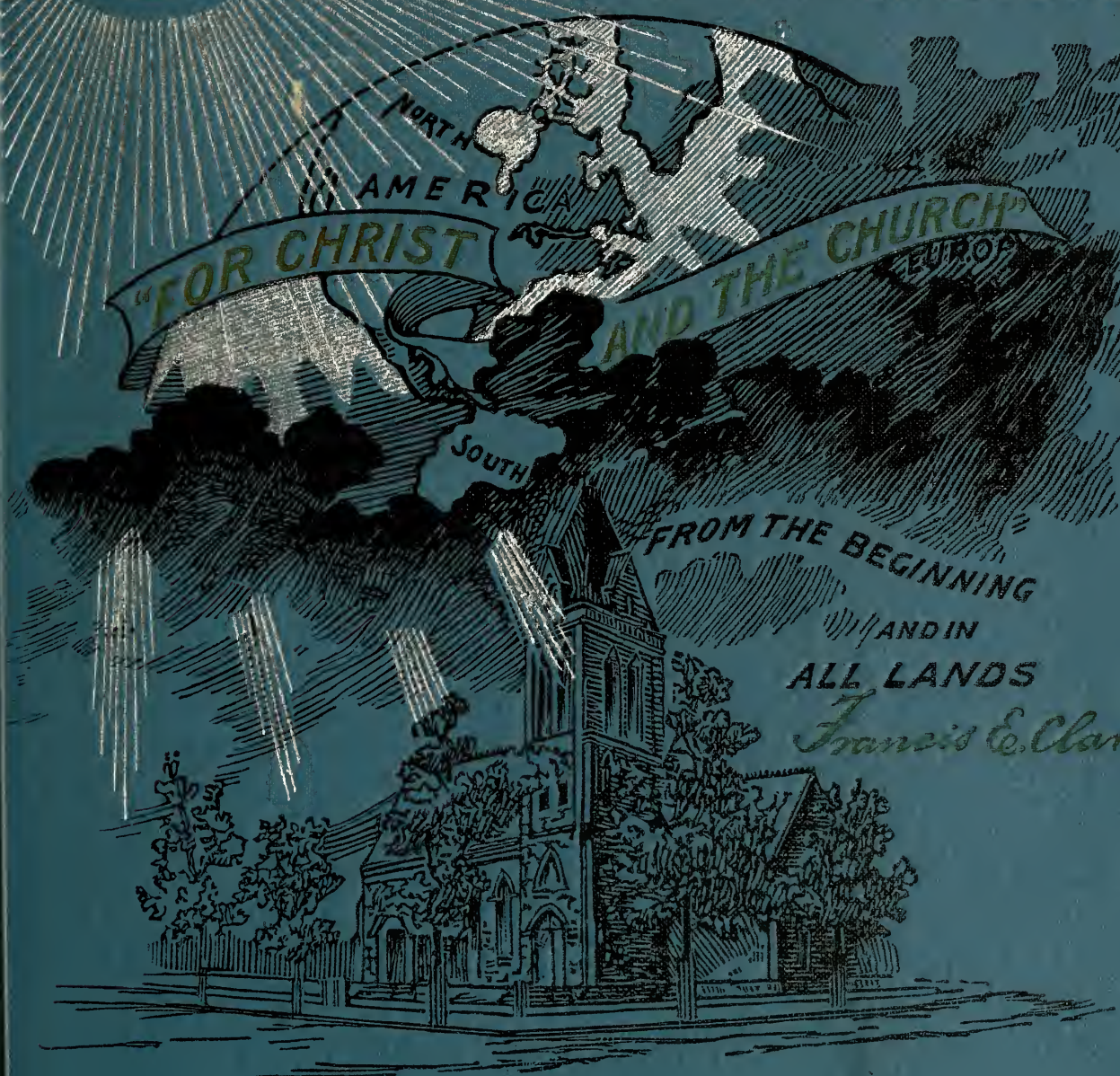
DATE LOANED	BORROWER'S NAME	DATE RETURNED

Date Due

MAY 9	1994		
JAN 11			
NOV 8	1989		

WORLD WIDE ENDEAVOR

THE STORY OF
THE YOUNG PEOPLES SOCIETY
OF CHRISTIAN ENDEAVOR



FROM THE BEGINNING
AND IN
ALL LANDS

Francis E. Clark

WORLD WIDE ENDEAVOR